INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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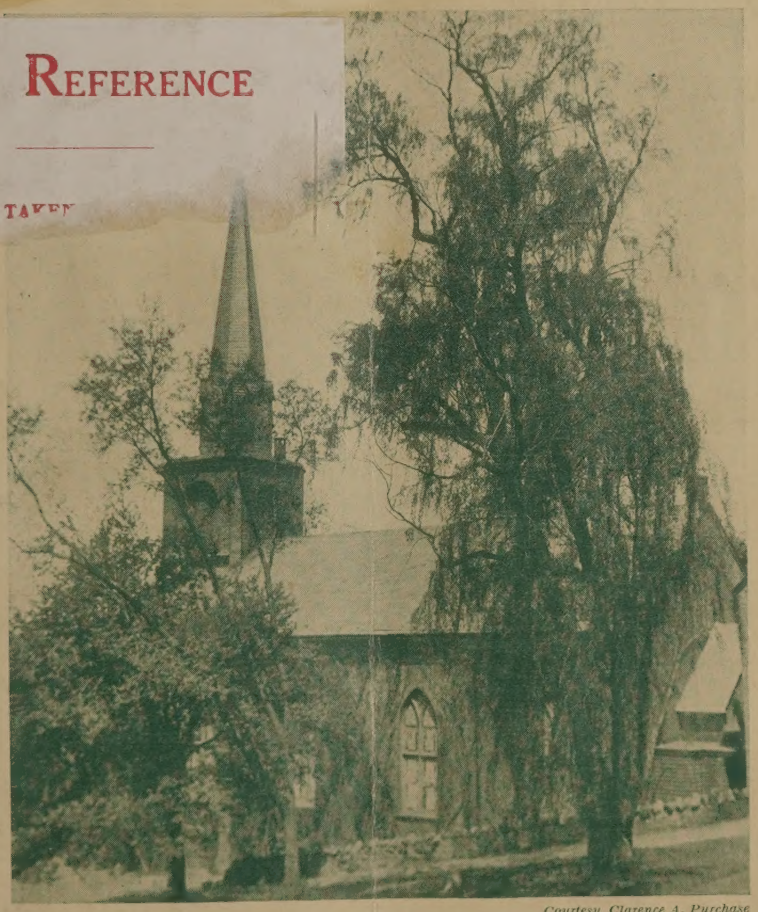

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JUNE, 1929

Pacific School of Religion
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"The fields are white"
—but the situations and methods have changed

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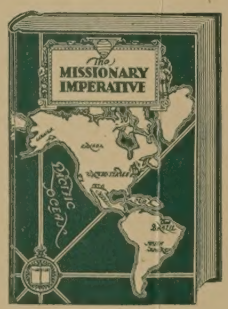

This book includes the splendid addresses of E. Stanley Jones, Ralph Diffendorfer, Candler, Mouzon, Onderdonk and others at the International Missionary Conference held in Memphis early this year. It is rich in inspirational material and in information.

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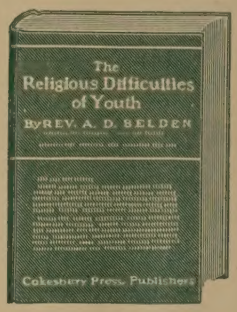

An English minister who has been more than ordinarily successful in holding young people in the church undertakes in this volume to interpret the essential points of Christian faith in a way which will make them seem still vital and necessary to the modern generation.

The volume does not pretend to give any new analysis of the problems young people are facing, but rather takes up the perennial problems of religious belief and tries to recommend it to groups that are unwilling to take things on authority. Questions about the supremacy of Jesus and the value of the Church, the problem of sin, the meaning of the doctrines of the Trinity, of the atonement and of the future life are discussed in popular form, together with a chapter on "Religion and Sex." The second section of the book is a series of inspirational addresses calculated to foster an appreciation of moral and spiritual realities.

—Religious Book Club Bulletin.

A March Religious Book Club Recommendation

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—From Religious Book Club Bulletin.

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THE GRADUATE

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June, 1929 **Vol. V. No. 9**

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EDITORIAL

Sunday Schools Are Sometimes Discouraging

THE person who is engaged in building the modern program of religious education, and whose responsibilities call upon him to visit numerous Sunday schools, may very easily be discouraged by what he discovers. There are apparently so many schools which are carrying on a program in most respects hardly better than the program of twenty years ago. Certain new ideas have seeped into the atmosphere, but the leaders—officers and teachers—are doing almost exactly the kind of thing they've always done. They are sincere and willing, but untrained. Worship services are only "opening exercises." Classes are mechanical and routine, and the Sunday school is hardly a school at all. Parents *send* their children to Sunday school, rather than take them. The complaint is often heard that the young people don't attend church services, and that, by the middle of the teens they are dropping out of Sunday school. The adult Bible class meets in the church parlors, the beginners' department in the basement, and the young people in the kitchen. So are many Sunday schools—discouragingly so.

But, Again, They Are Often Encouraging

WE visited a school not long since which illustrated this fact. Most of the teachers had received no specific training for their tasks. They apparently knew little of the meaning of the newer developments in religious education. But there was one bright light. The superintendent had attended some standard training classes, and he had there acquired several ideas. Those ideas were being expressed in the services of worship in two ways. Acceptable hymns—*hymns*, not gospel songs—were being used and with evident hearty appreciation. And the offering was received in a dignified manner and as an integral part of the worship program. The superintendent was raising the standard of that school. And there are other folk in other schools who are doing the same. Sometimes they are ministers; sometimes they are teachers; sometimes they are ministers' wives. But rays of light are shining.

We visited another school in which a ray of light was shining. The superintendent of the junior department was being *paid* for her services. She hadn't had a great deal of training, but she was a most intelligent Christian, and she began to study. She was paid so that she might take the time to study. The program of the department began to improve. The services of worship were well planned, and the pupils soon came to enjoy the reverent atmosphere created by the leader and by the elements in the program. Only good hymns were used, and the offering was an act of worship. Ushers at the doors prevented unfortunate interruptions of the service. During a spring period, the percentage of attendance was ninety-five—and there was no contest.

The Future of Religious Education Depends Upon Its Leadership

THIS is not a new statement. But its truth is gaining ever new recognition. How is that leadership to be trained? Even though all of the church school teachers in America had completed the Standard or some similar curriculum of training and had received diplomas, the teachers would still need training. Training must be continuous, and it must be much more widespread than it now is. Thousands of teachers have never been touched by a training program. With all credit to the Sunday schools of the past, it seems self-evident that they cannot, with untrained leadership, meet the needs of the present and the future.

Some one may suggest that all of the untrained leaders resign. If they should resign, there would be nobody to put in their places. There is no great school waiting to pour trained leaders into the thousands of churches throughout the country. The only salvation of the situation is to train the present untrained leaders, and to train the young people of the church to become leaders.

Perhaps the Minister Can Help

YES, the poor minister *is* over-burdened. He has to preach, and call, and study, and guide the trustees, and argue with the official board. But few ministers have the aid of directors of religious education. And in those churches which have no director, who is better equipped than the minister *to prepare himself* to supervise the program of religious education ? Why should he not actually be the supervisor of the whole church school? Of course, the large majority of ministers are not now trained to guide and supervise a program of religious education in the modern sense of that term. But, if they were willing, and if their churches would give them an opportunity, they could prepare through summer schools, reading, and through Standard and Advanced curricula such as are now being used in local churches and communities. A minister might begin by reading a few good books on supervision. If he becomes the educational supervisor he will multiply himself many more times than if he just teaches the men's Bible class.

There are ministers who consider it their duty to let the Sunday school superintendent run his job as he pleases. This is sometimes fortunate for the superintendent! On

the other hand, there are cases in which it would seem wiser for the minister to train himself to be the *educational* superintendent of the school (not merely a "platform man" or an administrator). It is encouraging to note that many of the younger ministers have received a considerable amount of religious education in the seminaries, and are accepting their responsibility for leading the educational work of their churches.

Character Education and the Schools

THAT a closer relationship between public school education and religious education is inevitable in the future is indicated by the recent trend toward character education in the public school. As an example of this closer relationship, the Superintendent of Public Schools in Chicago, in contemplating the establishing of courses in character education, called in for consultation a number of leaders of religious education in the vicinity of Chicago, including the General Secretary of the International Council of Religious Education.

In the *Educational Research Bulletin* of the Ohio State University for January 9, 1929, Dr. W. W. Charters reports that within a month three requests have been received for information about men suitable to fill the position of director of character education in public school systems. In continuing his article Dr. Charters discusses the relationship of such a director of character education to the teachers in the public school system. Two paragraphs are quoted as weighted with particular significance:

> If such positions are created, however, one danger must be recognized. The members of the department of character education cannot become substitutes for the teachers in the development of the character of pupils. Stimulations to honesty, ambition, industry, and courtesy are obligations of the teacher set in a context of curricular and extra-curricular activities.
>
> No one in the school system can take the place of the instructor. He has closer contact with the student than any other school official. He meets the student more frequently; he sees him at work. He can gauge his strength and shortcomings through oral recitations, written work, and informal contacts. These considerations are important because the most of the instruction in the development of traits of personality and character is indirect and comes as a by-product of normal activities such as are, or should be, carried on in the classroom and in extra-curricular activities.

Herein may be found some sound guidance for employed workers in religious education. They cannot step into the church and do things *for* the teachers. Their work will be most effective when done *through* the teachers who have the immediate contact with the children. Similarly, we might take from Dr. Charters' statement a hint as to the place of the church school in a total system of education. In the brief time available for the church school, it cannot give the total moral and religious education which should be the divine right of every child. A more effective approach will be for the church school to reach the child through other agencies which are touching his life intimately, as well as through its own direct relation with him.

Was the Author or the Jury on Trial?

MANY leaders of youth throughout the country were stunned recently when they read in the morning paper that Mrs. Dennett, the author of a pamphlet on sex education entitled "The Sex Side of Life," had been found guilty by a jury of sending obscene matter through the mails, and faced a possible heavy fine or jail sentence. They were stunned because they knew the pamphlet, had seen it used effectively with groups of wholesome boys and girls, and were aware that Mrs. Dennett, a clean-minded and gracious grandmother, had written the pamphlet in the first place for her own two boys. Some perhaps were shocked to recall that they had sent it by mail themselves!

But some of them were stirred because, as members of the Committee on Religious Education of Youth, then in session in Cleveland, they were ready to receive a report from a sub-committee on sex education within an hour after the newspaper report was passed around the table. The report from this committee of two that had been studying such materials nearly a year was all set to say that Mrs. Dennett's pamphlet was the best pamphlet in the field; the report did say it; and so it is entered in the minutes.

A Capacity That Has Not Yet Lived

I am a Capacity that has not yet Lived.

Through the ages I have hovered on the fringes of human experience—waiting, waiting, for my chance to live.

I have waited for the enlarging soul of some child, or some youth, to open up its budding self and take me in to be at home.

Once made at home in a growing life I could bring new beauty and greater power and transformed vision to the world of men.

So I have waited, waited—

For some wise and gracious leader to reach forth and, in great faith, help to make a child's soul free.

For the holy hour when a growing mind leaps joyously to its task under the spur of an unfettered curiosity.

For a teacher who has been caught by the redeeming vision of Him who came that men might have life, and in abundant measure.

For a spiritual engineer who knows the laws by which I live and move and have my being.

For some loving and patient hand to give me my chance at life.

For you, O leader of growing life.

Thus, in the shadowy fringes of experience, I bide my time.

I am a Capacity that has not yet Lived.

—P. R. H.

But, with the report adopted, what next? The whole situation compelled the committee to face the fact that the road to wholesome attitudes in the matter of sex is yet a long and arduous one. Some have been inclined even to say that the jurors who squirmed when certain passages of the pamphlet were being read, thereby proved the wrong point of view, not of the pamphlet, but of themselves.

Let it be said at once that we are not here advocating that all censorship should be abandoned or that there should be no restrictions on the mails. We do, however, raise the question whether a jury should decide a question like this without hearing the evidence as to whether the pamphlet, in its actual use, has a wholesome effect upon youth or not. If so, what becomes of many another honest and worthy effort to interpret the facts of life? The main problem is still unsolved.

The R. E. A. at Des Moines

THE Twenty-sixth Annual Convention of the Religious Education Association was held in Des Moines, Iowa, April 3, 4, and 5, 1929. The sessions were well attended, considering the inland location of the convention city.

The convention theme was "Character Education a Community Responsibility." Popular addresses constituted the evening programs. But most of the day sessions took the form of discussion conferences in sectional groups on the *family*, the *public school*, the *church*, the *college and university*, the *library*, and the *press*. Persons actually at work in their particular field and engaged in experimental projects were invited to make contributions as a basis for discussion. The program committee of the convention desired that the days at Des Moines might help to do away with the cleavage which often exists between religious education and general education as well as educational sociology, education in mental hygiene, and other interests represented in progressive community centers. The hopes of the committee were not in vain. Surely no one left the convention without a new appreciation of the valuable contributions which the many character forming agencies in the community have to offer for the development of personality. The one regret that some must have had in this regard is that more time was not allowed to consider in detail some of the specific problems of relations and specialized tasks of the several community agencies.

* * * * * *

A year ago the Association of Directors and Ministers of Religious Education and the Association of Weekday Workers in Religious Education of the R. E. A. reorganized to form a merger of the two organizations into one, known as the Association of Professional Educators in Local Church Fields. It was hoped then that this would draw closer together local professional workers including pastors in charge of churches. Without doubt this was a wise move, though a certain loss of professional group spirit was inevitable, and pastors have not yet rallied to this group in any considerable number.

This new group, meeting a day before the convention, as well as the section on the *church* in the convention program proper, based their discussions in part, at least, on reports of actual experiments under way in local situations. In fact, it was very apparent to religious educators that just insofar as they jointly faced immediate needs and tasks in the community requiring common action with reference to character development, instead of struggling with details of beliefs or philosophies, does religion become an integrating rather than a divisive factor in community life.

* * * * * *

In the section on the *public school*, officials of city and state departments of education, public school principals, and teachers discussed their problems of character education. The effort was made to find out, first, out of what character develops; second, what the school's job is; third, what is a promising method of procedure. The issues of direct and indirect method, and traits versus conduct situations, were very much to the fore.

To a "listener-in" on the discussion of the public school section two things seemed to stand out in bold relief. The first was the emphasis on the necessity for "right teachers"; it was agreed that the personality of the leader is a major factor in the educative process. The other outstanding fact was that these public school people made little or no reference to the contributions that religion and religious education may make in the development of character. One could not help admiring the very evident spirit of self-sacrifice and service in which these public servants assumed the burden of character development of the mass of public school children. There was no thought of side-stepping that responsibility. There was the keenest desire to find the best way to work. But if there were any present who recognized in religion and religious sanctions a sure foundation on which to build a process of character training, there was no indication of it. Had there been more definite provision for a frank facing of the problems of relations between the schools of the state and of the church the discussion would have revealed some of the specific functions of each and some of the ways in which the two programs might supplement each other more directly.

* * * * * *

The R. E. A. in a real sense stands apart from the ongoing work in *organized* religious education as exemplified, for example, among the Protestant church groups in the International Council of Religious Education. This is on the one hand its strength, but indicates its limitations as well. It is a national open forum for the discussion of vital problems in religious and character education. As such it affords a platform on which Jew, Catholic, and Protestant, public school leader, social welfare worker, and others may meet as individuals without regard to the institutional life they may otherwise represent. It may point out the broad interests of the larger social life, guide community forces into cooperative endeavor and seek to create therein new insights and good will.

But beyond this much more needs to be done. Groups actually at work in immediate tasks in organized religious education in the church need to define and re-define their specific aims and functions. There may be many agencies at work on the larger task of character formation, but the *religious* forces in the community life still need to make their specific contributions. The very heart of these specific contributions must center in a vital and present reality of God in human experience, and for the Christian forces this must mean the God of Jesus. They need to make such contributions not apart from but in and through the common life and in cooperative relation to all who earnestly seek the coming of the Kingdom.

Religion as Adventure

By Rev. Paul Scherer, D.D.

Pastor, The Lutheran Church of the Holy Trinity, New York City

Of the many movements that are on foot just now in America there is one that is known as the safety movement. Its slogan of "Safety First" has always seemed a doubtful sort of preachment at best, the kind of gospel that nobody with a little imagination and a dash of the spirit of adventure could regard very highly. But the strange thing is, the almost incredible thing is, that this movement, at least according to one of its officials, is committed and dedicated to dangerous living! It makes one a bit dizzy to be told that. Safety experts avowed by advocating the running of risks! And yet it is simple enough. The point is that the risks must be big risks, and not little risks. The chances one takes must be great, stalwart, worthwhile chances, not silly, useless chances that have no significance, like speeding for a crossing, or walking into a cab, or leaping on a street car—and then waking up in a hospital with a leg missing, or an arm, and a number of better chances gone! It is the doctrine of exchanging adventures with banana-peels and open elevator shafts for adventures with the scientist, the navigator, the statesman, the saint. It is the process of substituting for accidental dangers the dangers of a fearless, vigorous, advancing life, deliberately incurred, and put down under one's feet, for the sake of the conquest that lies beyond. It is the avoidance of every unnecessary hazard with an eye to keeping oneself in trim for the hazards that no lofty, triumphant spirit can or wants to avoid.

Now all this has its inevitable application to religion. Here is the province not only of the safety movement; here is the province of Christianity. The gospel of Jesus Christ is, in one of its aspects, a gospel of security; "Take heed to yourselves": in another, it is a gospel of utter recklessness; "He that loseth his life for my sake shall find it."

By what tragic fatality have we lost sight of that? We seem to find so little that is exciting in the fellowship of the Nazarene. Life itself is uncertain enough to be interesting. It may go on for a twelve month, or it may not. That helps. We aren't sure of the market, and we aren't sure of some people—bless them; they keep us from being bored! But God—you can't look for anything surprising in that quarter! He is "the same, yesterday, today, and forever." We'll go on reading about him in a Book, and talking about him in a creed, and singing about him in our hymns. And we'll go on trusting him too. He's the one "dependable factor in the Universe," as some one has put it. He is the Rock of Ages. He is an "anchor for the soul." And that will be about all. That will be about the sum of our experience.

There is a sense in which no fault at all can be found with any of this imagery. It meets one of the deepest needs of human life. Thank God for something to depend on! There are times when a rock is indispensable—especially, in the phrase of one of our minor poets, "when all around is sinking sand." But when the ground is fairly solid beneath your feet, and there is travelling to be done, the figure of a rock seems to be lacking a little in personality and surprise. It is not a vital and inspiring bit of scenery. It is just there too much. And so with anchors. Sometimes they are highly essential, but every brave argosy that breasts the sea calls for more than anchors! In the Old Testament—out yonder in the wilderness—God wasn't a rock; he was a fiery pillar and a cloud. There was adventure in that! And when Jesus spoke of him to the woman of Samaria, he wasn't an anchor; he was a Spirit, like a breath—that is what the word meant—a moving wind, to fill the sails and whip the salt spray in your face. It is better so, when there are trackless wastes to cross, and commerce to be moved, and discoveries to be made.

The trouble with so much of our Christian imagery is that it is static. There is no zest, no movement in it. We have a right of all things else to protest most loudly its dullness. If the only picture of God we have to carry around with us is the picture of his sameness, no wonder some of us get tired of it, and yield ourselves body and limb to the tedium of religion! It was that blasé author of Ecclesiastes who wrote that there was "nothing new under the sun." If you had shown him the Hudson he would have told you wearily that he had seen the Rhine! Every day with him was just another day, and when the roses were full blown in the spring it was just another June! The prophets knew better. When they got the

(*Continued on page 52*)

What Is Leadership Training?

By Forrest L. Knapp

DURING the year ending August 31, 1928, the International Council granted 50,776 standard leadership training credits, 46,293 more than were granted during the corresponding time, 1923-24. This is, at least in terms of figures, a remarkable record. The program of leadership training for religious educators is evidently rapidly expanding. Over 6000 instructors throughout the United States have been accredited by the International Council to carry on leadership training for credit.

Many denominations are independently carrying on extensive programs of leadership training. Furthermore, new curricula on the advanced and high school levels are being developed and put into practice. Leadership for the program of religious education is receiving increasingly strong emphasis. Not uncommonly may the statement be heard that upon the leadership depends the success of the whole religious educational enterprise.

If we are interested in glorying in the evident rapid growth of the leadership training enterprise, we may dwell on the large number of credits which are being earned. But, unfortunately for those who wish to take their ease, some folk are unkind enough to ask just what all of these credits mean. What is the significance of the fact that, during the year ending August 31, 1928, 396 standard diplomas were granted? Does this fact mean that 396 teachers, by the fact of their having completed the standard curriculum, have become trained teachers and that they need no further training?

If we are going to define the significance of all of these credits, we must first know what leadership training is and what it does. A well known preacher was heard by the writer to remark that "a gentleman is not a trained ape but a kindly spirit." We may with equal truth say that a leader is not a "trained ape," and leadership training is not animal training. This is not simply to say that it is not the training of animals; it is not the *kind* of training which is used in the training of animals—at least it is not intended to be. These statements seem to imply rather crude comparisons; if so, they may the better serve to startle us into careful thinking regarding the meaning of leadership training.

One's conception of what leadership training should be depends upon one's conception of the function of the leaders after they are trained. For instance, there are not a few folk who consider it the task of the leader, or teacher, in the church school to lead the pupil to a conversion experience. Even though it has often been pointed out that, as was stated by Horace Bushnell, "a child may grow up a Christian and never know himself to have been otherwise," there are many church school workers who measure success in terms of the number of their pupils who have been converted. However, this is not the place to debate the question of the universal necessity of conversion. The fact is merely to be noted that if one conceives the task of church school leadership to be to lead pupils to conversion, the training provided for the leadership will be governed accordingly. It should be such as to impart a knowledge of the psychology of the conversion experience and to develop skill in using the methods by which the experience is brought about.

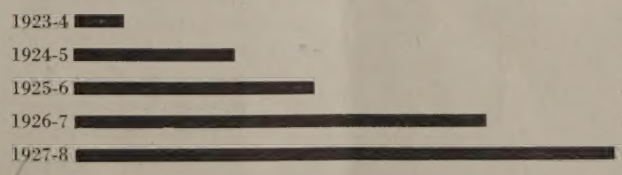
For those leaders whose objective in the lives of the pupils is assent to an established creed, the training provided will have a corresponding characteristic. Such leaders will not feel the need of knowing how to stimulate free and careful thinking. Rather will they require skill in setting the pathway along which the pupil is to proceed and in preventing him from deviating therefrom. Such leaders will have a far simpler task, in some respects, than will those whose function is broader. Of course, the present younger generation is subject to many influences which add to the difficulty of this particular task.

A certain clergyman was one night, at nearly twelve o'clock, attempting to enlighten the writer regarding the correct conception of the program of a vacation church school. The program in the clergyman's school consisted almost exclusively of two elements: memorization of a catechism, and memorization of the facts in the stories in the Bible. Said the clergyman, in closing the discussion, "We put the Word of God into their hearts and leave it to the Holy Spirit to do the rest!" A visit to that vacation school led to the discovery that the chief qualification which the teachers needed was the ability to maintain a formal discipline and to keep the pupils everlastingly at the job of learning catechism and Bible stories. A knowledge of the psychology of prizes and competition was apparently essential. Again, the function of the leaders determined the kind of training which they needed.

THERE is a growing conception of religious education which makes *life* the goal of its program. Some people are getting "back to Jesus" and his thought of "abundant" living. Full and free living with the active attitude of Christ toward oneself, one's fellows, and toward God—this is being emphasized. It is very different from the goals suggested above. It requires a more comprehensive technique, a broader knowledge, and more varied skills. To lead a child toward the fullest Christian

A Five-Year Period of Growth in Credits

Granted by the International Council for Courses of the Standard Leadership Curriculum



It will be seen that the Council has awarded in the five-year period, 132,254 credits, averaging 26,451 annually. During the last one-year period, there were granted approximately 175,000 standard credits by the agencies cooperating through the International Council.

life, in all of its aspects, is not easy. But it is in terms of this conception that an increasingly large number of church school teachers are thinking. And if their objective is in any reasonable measure to be achieved, their training must be adequate. Willingness alone will not suffice. A broadening, growing, developing, Christlike personality on the part of the pupils does not result just from the wish of the teacher.

This task is indeed a difficult one, unless the leader has the right kind of training. His task is not to exercise autocratic control, not merely to *govern* the pupils and set up such barriers as will make it impossible for them to do wrong, but to lead them to intelligent self-control. Furthermore, knowledge of the Bible, or knowledge of the life of Christ, does not, in itself, insure Christlike living in every phase of life. There are people whose Bible knowledge is accurate and detailed but who for some reason are not Christians at all. In former days, when geese were being fattened for the market, they were kept for a period of time in a very small crate and forcibly fed balls of soft, almost pre-digested, food. By that process they were fattened. But it prepared them for death, not for life. Passiveness does not and cannot prepare for life. The pupil will learn to live a Christlike life only by progressively living that kind of life. The leader who is trying to prepare his pupils for life will require a deal of careful training. And he will not only require it, he will desire it.

Recently a correspondent raised the question, "What is the difference between teacher training and leadership training?" That question indicates the difference between a training program which is rapidly fading into the past and a program which is constantly gaining favor. It is significant that the present-day leaders of young people are speaking of "group conferences" instead of "courses," and of "leaders" instead of "instructors." Fellowship is at the heart of the whole matter. The growing conception of leadership is based upon this idea—creative fellowship.

Reference to two leaders in certain phases of American life may serve to point out the characteristics of the kind of leadership for which religious education has so great a need. One of these leaders has been a very successful business man, so successful that he was able to retire at a comparatively early age and give his time to civic and social interests. He is often called upon to lead in large enterprises—and he is consistently successful. But his almost exclusive attention is apparently upon the goal of the enterprise in terms of money to be raised or a campaign to be won. He is able to draw many people to his aid, but their task is always to carry out *his* plans and to do *his* bidding. The development of those with whom he works is always a secondary interest, if not completely submerged. He is at the center, and others sit about him to respond to his demands.

The other leader has taken as his major interest the development of people—of souls, if you will. The ostensible goals of his enterprises—the raising of money or the promotion of mass meetings—are always secondary. His primary purpose is to lead people to share in a creative worthwhile task, and by that sharing to grow in Christian personality. They are first, and he is second. His constant attempt is to lead others to take the lead. He is a minister, but his most marked influence upon his people is not in his preaching, although that is good. His chief influence lies in his ability to enlist whole-hearted participation in a program which they help to build. He does not hand a program to them; they share in constructing their own.

The painting by Wehle, "And They Followed Him" is another illustration of true leadership. Jesus is walking through the wheatfields with his disciples, but he is talking with only one of them. There is evident a spirit of real fellowship. Had he asked them all to sit while he preached, more would have heard, but the "lesson" might have been much less effective. On that Sabbath day Jesus was just living, just "fellowshipping," with those whom he wished to teach.

Most of what has here been said is in reference to leadership, not leadership training. But if we understand the meaning of leadership, we can very easily answer the question, "What is leadership training?" If a person is to become a leader in the church school, a leader who will guide his pupils into creative, Christian living in all areas of experience, he must be taught to do so by the same process which he himself will use. It is true that a church school leader—a church school teacher, if you choose—must have a knowledge of psychology, of principles of teaching, of methods, and of the Bible and other source materials. But a leadership training instructor who does no more than impart a given amount of knowledge has not developed leaders. The task of a training class instructor is to guide his pupils in the cooperative task of discovering the meaning of leadership. And that discovery will involve actual creative experience. A person will never become a leader by sitting in a classroom. He will learn to lead by leading—if he is *guided* in that leading. The primary objective of the instructor of a leadership training class should be to lead the members of the class, through purposeful fellowship, through study, and through guided experience in leading, in their development of the qualities of effective leadership.

The significance of the many thousands of credits which are being issued for leadership training depends entirely upon the extent to which those who serve as instructors in the training program are true leaders rather than just exhorters to become leaders, or imparters of facts regarding leadership. The knowledge is essential; but only to the extent to which it is gained in relationship to experience, and as a part of experience, will it be fruitful.

KEY TO "THE GRADUATE"

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This mural painting is in the College of the City of New York. Colored prints may be secured through them or Brown-Robertson Co., Inc., New York.

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Whence Cometh Leadership?

Is It a Strange Wind that Bloweth Where It Listeth?

By P. R. Hayward

ONCE upon a time a man saw a leader at work. He watched that leader in a committee, and at a desk, and across a lunch counter, and on a fishing trip where someone had to devise a remedy for flies. Always he saw things moving because that leader was around; he saw other men's minds being caught up in the flood-stream of the leader's ideas; and he saw events in the outside world become different because that particular person had lived. He saw other people look and say, "Lo, *there* is a leader."

Then, because that man still retained a genuinely inquiring mind, he said, "Whence cometh leadership? What made this leader what he is?" And he undertook to find out.

He found that the man had taken a course in leadership training. At normal school he had studied pedagogy and psychology. He had given many hours to technique, and he had acquired many skills, and he had learned ways to do things in teaching and in organizing and in pageantry. So the inquiring man said, "All this is good." And it is. But, he felt that he must go deeper than this.

He next found that in a group of older boys someone some years before had had an eye out for a prospective leader. He had surveyed the faces of his group to see who "stood out" above the rest. This one boy stood out; he was always able to do things, willing to set loose the unleashed springs of his own personal powers in the face of any situation; he could think and concentrate; he could act; he could forget himself and so enter into a task instead of being abashed and self-conscious in front of it; he did not yield to the paralysis of some inner fear when a new situation confronted him; there was a sort of almost gay and unhampered inner resourcefulness about him that kept him not only on the physical but also on the mental move. So, he was singled out; opportunities for leadership came to him; training, equipment, and skills were acquired; and he became the full-fledged leader who appeared in the first sentence of this epistle.

So, said the inquiring man, he was *picked out;* then he was *trained;* and then the world put the laurel of leadership on his brow. But then, he said unto himself, "If we want leaders, as we all do, are we merely to go out into the broad earth, look over the herd of humanity, survey the school or the class, pick out the few folks who stand out, beckon them to one side, pat them on the back, call them 'folks with leadership capacity,' and say 'come and be trained for leadership?' This," said he unto himself, "is part of our task, and a large part of our task, but should we not also ask, Why do so few folk in the great mass actually stand out? Why are there so many who seem to possess no 'leadership capacity' at all?" In growing a leadership, *are we concerned only with providing an equipment for the few who have accidentally come to stand out due to forces that do not concern us, or are we also interested in those educational forces that produce more people with real capacities within them?* That is to say, does leadership begin only when we seek to train for specific tasks folks fairly mature, or does it also run back into our program of actual living itself?

With these perplexing questions our inquiring friend kept on the trail of our other friend, the leader, and tried to discover why it was that in that group of older boys he had actually "stood out" above the others. (Let it be said that this inquisitive soul did not worry at this point about the laws of heredity; he did not try to discover whether this boy was better born than the others; he was mainly anxious to know why other boys, *equally well born,* seemed to lack the personal capacity that this boy had.)

Then, he made this discovery—he found that leadership really begins in the daily experience, in the actual everyday situations of childhood and youth. As a growing person is taught, or chooses, to meet his own problems of life he comes either to acquire leadership capacity or to develop those negative qualities that are a denial even of life itself. Leadership, then, gets its roots in *capacity.*

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CHRISTIAN LEADERSHIP FINDS ITS FIRST IMPULSE IN THE AROMA OF A SPIRITUAL HOME

It may be trained, guided, inspired in later years of youth or of adult life, but all the training, guidance, and inspiration we can give rests for its final success or failure upon what sort of capacities have been nurtured in the individual by the total life program of the home, the school, the church, and the community.

While this inquiring soul was arriving at this conclusion he was filling in the total picture of his thought with some samples and illustrations.

A mother, just ready to put her little child to bed, found her on the floor with toys strewn around her. They needed to be picked up and put in the basket where they belonged, but the child was too small to walk from place to place and collect them. So the mother took time to carry the child from each toy to the basket so that she could pick up each one and have the thrill of carrying it over to the basket. In that act the child was having the training in capacity that comes from happy and creative self-expression. The training that has come to that girl since must rest upon the powers that were nurtured within her by such teaching.

In a Sunday school department of junior age a gifted woman of unusual oratorical powers went on week after week exhibiting her abilities to the supine pupils and to admiring visitors. But the boys and girls were achieving little if anything and even in the classes themselves the same influence prevailed; the teachers were very little concerned with anything more than the propulsion of language into the surrounding atmosphere in which, as it chanced, some youngsters were enclosed on rows of chairs. But with a new superintendent there came a new spirit in that department. The complete program was changed. Class life, group worship, social gatherings, all became shared experience, and the pupils began to join creatively in the program of the school. As they shared, they grew. As they took responsibilities and threw themselves happily into their own enterprises, the inner fabric of personal powers was fashioned in their souls.

In two high schools, not far apart, there are systems of student government. Outwardly they are organized much the same. But the souls of the two systems are different. In one the student council is a farce, and recognized as such by students always and by teachers in those rare moments when they speak fully and frankly about school affairs. In the other the student council is a living reality in the school. All questions of discipline are handled by it to the satisfaction of all concerned. Student activities, assemblies, and elections are under its supervision. Its responsibilities are carried, not by a socially prominent and popular few, but by the student body itself. In the happy, satisfying, and self-chosen activities of that school program there are being laid the only foundations upon which the leadership training of the future can rest. Leadership has its roots in the total program of life and education itself.

So, one could go on, setting forth ways in which this law of leadership is illustrated, but there is space only to suggest what all this means in the church field.

Some churches find leadership of high grade easier to secure than others; they, on the whole, are the churches that have done, in the main, two things: they have emphasized leadership training, they have magnified the teaching office, they have given leadership diplomas prestige in the public opinion of the church. This they have done and this we all should do. But they have not left the other thing undone —they have so constructed and guided the actual educational program of the church that in its daily expression boys and girls and young people have been unconsciously drawn into a creative experience, so that they have really focused their minds and wills upon the enterprises at hand and thus have achieved those powers and capacities that later on, by inspiration and training, became the basis of competent leadership.

Meeting of the Educational Commission

THE regular spring meeting of the Educational Commission and its committees was held in Cleveland, Ohio, April 22–25 inclusive. The following committees met during the first three days: Committee on Religious Education of Children; Committee on Religious Education of Youth; Committee on Religious Education of Adults; Committee on Leadership Training; Committee on Church School Administration; Committee on Improved Uniform Lessons; Committee on Group Graded Lessons; and the Central Committee. All of these meetings were well attended and very satisfactory results accomplished. The work of the various committees is correlated and unified through the Central Committee.

The Educational Commission met on April 25 and considered and acted upon reports from the different committees. Among the results of general interest may be mentioned:

The approval and release for publication of the following revised standards: *Standard A for the Sunday Church School; Standard B for the Sunday Church School* (for smaller schools with less supervision); *Standard for the Beginners' Department of the Church School; Standard for the Primary Department of the Church School; Standard for the Junior Department of the Church School.*

The approval for issuance for experimental use for a period of two years of the following: *A Proposed Standard for Adult Religious Education in the Church; International System of Records and Reports.*

The approval for publication as Research-Service Bulletin No. 7, *Agencies Working With and For Children,* a study carried on by the Committee on Religious Education of Children in cooperation with the Bureau of Research of the International Council. Also, tentative drafts of outlines for Improved Uniform Lessons and Group Graded Lessons for 1932, for criticism and review.

There is no other book so various as the Bible nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book in your Bible classes is a post-graduate course in the richest library of human experience.

"As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

—Herbert Hoover

Training Native Leadership

The Program of Conferences, Institutes, and Conventions in the Philippine Islands

By MANUEL A. ADEVA*

IN connection with our work in the Philippine Islands among our young people, we have made two significant discoveries. *First*, our Sunday schools would have far greater possibilities for evangelization if we had more trained native leaders. *Second*, many of our present religious education workers, willing and enthusiastic as they are, lack instructions in methods, organization, and principles of Sunday school work. To these two ailments we apply the remedy of training native leadership.

We emphasize native leadership because we believe that the work could be better accomplished by native leaders than by others. Of course we do not mean to exclude the help and guidance of the missionaries. We need them. They are indispensable to our work for a great number of years yet. But in the final analysis it is native leadership that will have to shoulder the task of completely evangelizing the Philippine Islands.

We rejoice in the fact that heroic efforts are being made to meet the needs of the Philippine field. Benevolences from the Protestant Christians of America and grants from the boards of foreign missions have done much to help. As a result mission high schools and colleges have been established and are now achieving much in the training of leadership.

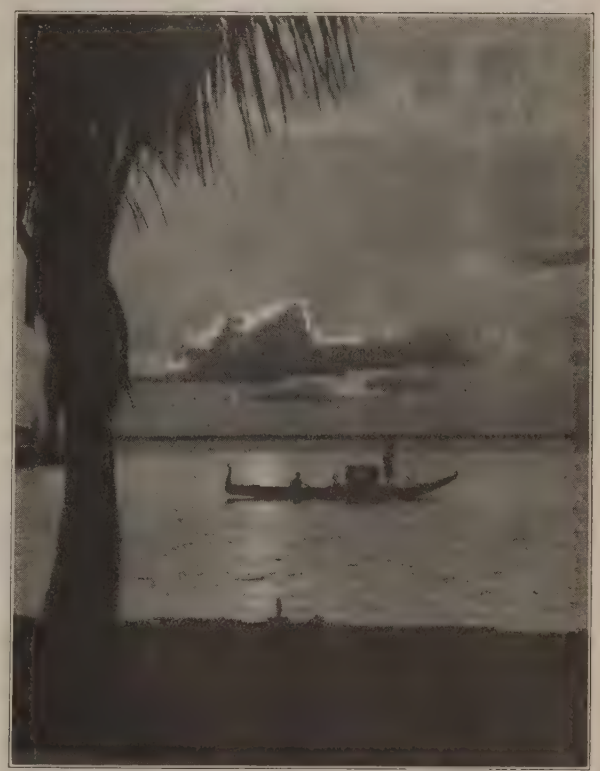
Then, too, the churches are organizing training classes for local groups. Conferences, conventions, and institutes are also being conducted. Their programs are so arranged that all aim to attain a common and an all important purpose, the consecration of life to Christ in some form of service.

For conferences, we have the Y. M. C. A. and Y. W. C. A. conferences which are held at the close of the year for a week's time At these conferences, lectures on the vital topics of the day and student's life problems are delivered by religious, social, moral, and political leaders of the country. Discussion groups are organized where the teachings of the Bible as they are applied to daily life are considered. These conferences are quite national in their scope. Delegates come from practically every high school and college in the Islands.

Then we have the annual Sunday school conventions of the districts comprising each denomination of the Evangelical churches. At these conventions reports on Sunday school progress are given, demonstrations of model classes and pageants held, and religious education work discussed.

Bible institutes are held from five to ten days duration where Bible facts and knowledge are taught. These institutes are primarily held for the dialect speaking members of the church. In several instances, however, Bible institutes have been conducted for English speaking students.

Epworth League and Christian Endeavor institutes are the main features of our young people's work. At these



H. Armstrong Roberts

institues classes on different departments of the organizations are held and special courses on social and moral subjects conducted.

In all these meetings, four things are enjoyed by the delegates: vacation, fellowship, study, and consecration. But while in conferences inspiration and enthusiasm are engendered, and visions caught and widened; in conventions, the scope of the work emphasized; in institutes class work and instruction are the main features.

Now the teacher training institutes occupy a prominent part in the yearly program of each Evangelical church. About six years ago, the Standard Teacher Training courses in the Philippines were inaugurated by the Executive Committee of the Philippine Council of Religious Education in conjunction with the faculty of the Union Theological Seminary of Manila.

The objective of this movement is to help prepare young people for successful leadership in the great task of religious education in its special relation to the Sunday school. In this Course are taught "Child Study," "Principles of Teaching," "Old Testament Introduction," "New Testament Introduction," "Life of Christ," "Sunday School Organization and Administration," "Worship Training,"

(*Continued on page 49*)

*Mr. Adeva is a member of the staff of the Philippine Council of Religious Education, Manila, and delivered this address at the World's Sunday School Convention in Los Angeles.

What responsibility should a superintendent take for—

Improving His Teachers

By Paul H. Vieth

ORGANIZATION, administration, supervision—these are the three great words in the superintendent's vocabulary. It is the third of these which shall concern us in this and the subsequent articles in this series. In some church schools there are directors of religious education who are responsible for supervision, but we are here thinking of the vast majority of schools where all that is done in supervision will be done by the general superintendent and his group of department principals.

The purpose of supervision has been defined as *the improvement of teaching*. If this be a true statement, and we think it is, then every superintendent is constantly doing many things which may truly be classed as "supervision," whether he has called them by that name or not.

The best way to improve teaching is to improve the *teachers*. Superintendents have rightly made their greatest concern the securing and holding of a group of able and consecrated teachers. What they have not always so clearly seen is that to have a group of good teachers requires more than the selection of the best available workers. It involves their training as well. Constant vigilance and unceasing effort is the price which must be paid if you would have a staff of competent teachers.

The superintendent's responsibility for the improvement of teachers may be considered under four divisions: (1) enlistment, (2) installation, (3) problem-sharing, (4) training in service. In the departmentalized school this work of the superintendent should always be carried out in close cooperation with the department principals. They should be regarded as the superintendent's administrative and supervisory staff. The pastor should also be regarded as an important member of the official family of the church school, and he will often be able to do the things which no lay worker could accomplish.

Enlisting the Workers

The number of persons required to run a modern church school puts a severe strain on the church membership for competent workers. In the main, it may be said with confidence that the group of church school workers represents the finest people in any church. Yet in most churches there are many persons who have not been enlisted in the teaching work who would make splendid workers if someone would discover and interest them. The superintendent and his staff must constantly be on the lookout for such workers. Here is an illustration of careful work on the part of a superintendent.

It had all happened so quickly! Ella Blackburn could scarcely realize yet that she was now a Sunday school teacher. Tomorrow morning she must be ready to teach a class of seven-year-olds! She was more than a little pleased with the idea, but she was also afraid.

It had all come about in this way. There was a young people's banquet at the church, to which she had gone. By merest accident, so it seemed, she was placed at the table next to John Garfield, the Sunday school superintendent. She had never met him before but he was so friendly that they were soon well acquainted. He had seemed so interested in her—wanted to know what she did, where she had gone to school, what books and magazines she read, and what she thought on this or that religious question. At the time she attached no particular significance to these questions. She was more than a little flattered. She had said to her mother that night, "He is a man who takes a girl seriously, and assumes that she uses her head for something more than carrying a hat!"

Two weeks later the principal of the primary department had called at Ella's house. Almost before she was seated she said, "Miss Blackburn, you know that Mrs. Johnston you sometimes see at church? She has been teaching in our primary department. She has a class of the dearest youngsters, and they all like her. But her husband has not been well, and she has had to give up her class. I came to invite *you* to take it!"

Ella was so surprised she could hardly stammer her answer. She quickly protested that she could not do it because she had no experience. Yet when the principal persisted, she ended up by agreeing to give the matter a try. And she meant to put her very best into that try!

Thus had Mr. Garfield taken the first steps toward developing a new teacher for his Sunday school. He realized that Miss Blackburn lacked training and experience. But he knew also that the chances of making her into a good teacher were much better, by getting her started and training her in service, than by attempting to interest her in a training class first with the promise of a class to teach in the distant future.

It is among the older pupils that the superintendent should seek most hopefully for prospective teachers. Those who by ability and interest give promise of making good workers should be given special training for leadership during the later high school years. Such pre-service training will not do more, however, than get them started in their work. The problems they will meet when they assume positions of leadership will require constant training while they are in service. If a church school would make it a policy consistently to prepare its pupils for service in the school and church, it would make a tremendous difference in its quality of leadership in the course of a period of years.

The Installation of Workers

With many superintendents the work of enlisting teachers is considered completed when the person in question has agreed to take a class. Often the request is made in such a way as to minimize the importance of the task. If the objection is raised by the prospective worker that he is too busy, the superintendent is likely to answer, "But it will not take much time." If he objects that he is not prepared, the superintendent is likely to answer, "But the children are so young, it is not difficult." Consequently the new teacher is likely to begin his work in the frame of mind that it is not of very great importance.

From experience the writer has learned that it is easier to enlist workers by laying before them the tremendous challenge of the thing which they are to do, than by minimizing the importance of it. Through pointing out to the prospective worker that it is a privilege which is offered him, and that in his turn he must give loyal service if he is to remain a member in good standing, he is led into his work with the right attitude. A frank talk between the superintendent and every new worker should invariably be a part of each new appointment.

One of the most effective ways of leading workers to sense the importance of the responsibility which they have undertaken is a public service of installation. When Miss Blackburn, after hearing an effective sermon on the importance of the teaching ministry of the church, stood before the congregation and promised to give faithful service to the children of the church in the name of her congregation, something happened to her which made the task look very different than it had when she first promised to take a class. When she heard the congregation with one voice acclaim the importance of the task which these workers had undertaken, and promise as parents and church members to do their utmost to uphold the hands of those who were to engage in the sacred task of teaching, she felt sweeping through her soul a new feeling of kinship with the entire congregation and with the eternal purposes of God.

Sharing the Worker's Problems

It is said that the mother eagle induces her brood to fly by throwing them out of the nest at the appropriate time. This may be a good method of teaching eagles to fly, but when applied to teaching church school teachers to teach it is a very poor method. The teacher who is plunged into the work of teaching a class and then allowed to shift for himself without guidance or assistance will do one of three things: (1) he will get discouraged during the first few weeks and quit; (2) he will hark back to the methods used with him when he was a child in the Sunday school; or (3) he will, by his own effort, think his way through to effective ways of working. The third of these is the one which is least likely to happen.

When a worker has taken up the duties of his office, the contacts between him and the general superintendent or the department principal should be many and frequent. Again and again must the supervisor seek contacts with his new workers in order to find out how their work is progressing. Nor should he depend on the new workers to come to him with their problems. Often they themselves are least conscious of their most serious problems.

In the fall when Ella Blackburn began teaching in the primary department, the school had just adopted a new system of lessons. The older teachers as well as the new ones were confused with the materials which were handed to them. This gave the superintendent an opportunity to interpret for them the purpose of these new materials. In several meetings with the group of primary teachers he gave them the most effective course in materials of teaching which they had ever had. It was not called teacher training. It grew out of a vital need. Yet it was very effective teacher training. Nor did this superintendent depend only on group meetings. During such time as he had available he interviewed individual teachers and visited their classes in order to determine whether they had really caught the spirit and purpose of the lesson materials which were in use.

The most frequent problems sensed by teachers in the church school are those concerned with discipline. Usually, however, the difficulty is not so much with bad boys or unruly girls, but rather with the teacher himself. The superintendent will need to make a study of the class in which there seem to be problems of discipline. Perhaps all that is needed is to give the teacher a little help with teaching method. This may so improve his work that discipline problems will disappear. If, however, they still persist, then direct attention should be given to the matter of securing good order, for without good order no effective teaching can be done.

Throughout this part of the discussion we have implied that from time to time the person who supervises the work of the church school must visit classes and department groups. This presents difficulties, for several reasons. First, there are so many groups in an average church school that even one visit a year to each class and department puts a severe tax upon the superintendent's time. Second, unless there is the finest understanding between superintendent and teachers, such a visit is likely to be looked upon as an intrusion. Third, unless the superintendent is tactful in making his visits he is almost certain to interfere with the class period rather than be of help. Nevertheless, if the teaching work of the church school is to be improved, such visits must be provided for.

In a pamphlet entitled *How to Judge a Beginners' Department*, Miss Frances Weld Danielson[1] makes a number of suggestions which apply equally well in visiting any other department or any class in the church school. She gives first of all six commandments which must be observed: (1) come unannounced: as bank examiners do; (2) stay through the session: a mere glimpse may miss the best—or the worst; (3) observe and do not assist: a judge is not a participant; (4) judge with discrimination and sympathy: true evaluation requires both head and heart; (5) efface yourself: also eliminate your notebook; (6) come again: one session is not a fair test.

Following these commandments Miss Danielson makes the suggestion that the thing to observe first is not the room, or the equipment, or the teacher, but the children. It is the attitude of the children which is the best guide to discovering the effectiveness of the work. Therefore note first: *Are the children interested?* If not, discover the reason. Is it physical discomfort? Is it because of poor administrative management? Is it because the pupils are poorly graded? Is it because of the personality of the teacher? Is it because the lesson material is not appropriate? Is it because the teaching is poor? The answer to each of these questions suggests the help which should be given to the teacher in improving the work. If, on the other hand, the attitude of the pupils is entirely satisfactory, then the visitor should ask further: *What are they getting?* Are they truly getting a religious interpretation of life, gaining fruitful knowledge, developing right attitudes and high ideals, acquiring right habits of conduct? Again, the answers to these questions would suggest the points at which the teacher needs help and on which he should have guidance.

Following a visit to a class or de-

(*Continued on page 50*)

At the request of the Board of Editors Dr. Vieth has consented to give to *Journal* readers a series of talks to superintendents based upon his wide experience. He is now Sunday school superintendent of St. Peter's Evangelical Church, Elmhurst, Illinois

[1] Danielson, Frances Weld, *How to Judge a Beginners' Department*, Congregational Education Society, Boston. 1921.

Centering the Lesson in Life

II. Planning the Lesson

By Blanche Carrier*

THE first of this pair of articles considered how the teacher might introduce the experience theory of a curriculum planned about subject matter. This article is to consider what the teacher may do when her theme is chosen, her project planned in the light of the needs of her class, and of the availability of materials and experiences. It will discuss this concretely at first, as she might work out the lessons of a particular theme. Take for instance the theme "Sharing with people of other lands," suggested for the first three lessons of the Junior Group-Graded lessons of the summer of 1928. Suppose she has a group of junior boys in a rural community and has decided to follow the project outlined in the last article. How shall she begin?

The conversation of the first lesson may center about how the boys feel toward those of this nationality and that. As prejudices are uncovered and exaggerated statements made, the teacher may question these enough to create interest in the group in finding out whether these attitudes and statements are well-founded. A plan may be made for inviting an educated foreigner to visit the class and answer questions.

Call the attention of the boys then to the fact that this has always been a problem, and that the Bible tells us of attitudes of that kind. Personally, I would exchange the order of the first two lessons and have the group turn to the story of Jonah in their Bibles. Sketch the story of the first three chapters hastily and let the boys read together the last chapter and discuss it to get its meaning. Turn then to the Great Commission and read it to get Jesus' attitude, which can be used throughout all the lessons as a standard.

Continue the discussion until the boys have a basis for a new understanding of the equality of all nationalities with God, the Father of all. Suggest finding out the stories of great men of different races, and assign two or three to as many boys to report on for next week. If library facilities are limited, send to the state library and have books of short stories about great men which you can give out at this time.

Close with a brief prayer by the teacher asking that we may learn to see all people as God sees them.

During the next weeks there will be need for different types of lessons as the occasions arise for a report on the biographies, a talk by the foreign guest, a discussion on new phases of the questions, such as what other nations have to give us, the need for comparing the cultured class of each rather than the culture of one with the riff-raff of the other. Each Bible lesson will also have its own emphasis, as that on Naaman may lead to a discussion of how we work with God by taking the knowledge of medicine and science to other lands, and that on the Samaritan woman to the fact that sharing involves real interest, receiving as well as giving.

The worship will gradually become the expression of the children, in their own brief spontaneous prayers and in their use of the hymn that expresses just what they feel concerning the religious heritage of the race.

We must learn how to keep several strands of thought or action going at the same time, to round them up at the close, to keep a sense of proportion, as all of them unite to develop an integrated experience.

IN the type of lesson in the summer quarter of 1929, where the aim is the building of an understanding of history and an appreciation of its spiritual values, where the discussion and worship are centered in experiences of the past rather than the present, the method is similar. Let us take for instance the lesson on the Return from Exile under the theme "God Helping a Nation Gain Freedom." This follows the theme of "Great Men Who Stood the Test," in which the profound faith of men in God was seen as having great influence on the religious life of the nation. We are ready now to see a nation that feels God always concerned with and at the center of its every activity.

The lesson may open with a discussion initiated by the teacher through some questions on why nations or people always like to be free. The younger juniors will not be ready for this except as they remember stories of the Pilgrims, and it must be admitted that these lessons are far too difficult for any but the older juniors and should have been put into the intermediate group. However, if the school has decided to follow this course, the teacher can only try to make the story clear by associating it with others they have known. After a very brief discussion, the teacher should tell this lesson as a story before having the children read the Scripture from their Bibles. It can be made into a fascinating story, weaving in the songs found in Psalms 137 and 126, and using the pictures by Harold Copping.

Following the story and the reading of the lesson from their Bibles, there is a variety of possibilities depending on the maturity and interests of the children. There may be dramatization which will make vivid these historical stories with their spiritual significance; or notebook work, in which each child writes his own opinion or conclusion about the story in answer to such a question as, "What do you admire about the Hebrew people?" or "What did the Hebrews think about God when they returned from the exile?" The notebook may contain also some freehand illustrations of certain incidents that can be drawn. There may be the study of a hymn, the reading and discussion of some material for appreciation from a Psalm, the memorization of a few verses to be used in worship. And always at the close, a brief moment of worship, using Bible verses, hymn, or poem, followed by prayer. As soon as the children are immersed in this experience with the Hebrews so that they feel it, they will be ready to offer some spontaneous prayers, if the teacher develops it tactfully, allowing those who find it most easy to build the habit for the class.

Summarizing, let us see what the steps are in such a teaching process. Thinking of both the experiences de-

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scribed here we can draw out the following procedure.

1. Through conversation, get the class naturally into the situation in which the lesson is to center. This was the historical situation in one case, the actual present attitudes in the other.

2. Lead a careful discussion, trying to see the problem from all angles, particularly if there is a tendency toward prejudice or pre-conceived notions. Often, for instance, the children have the idea that all Hebrews were good and faithful to God, or that God cared more for them than he does for us. Let the discussion bring out all these, examine them carefully, as we did the ideas about nationalities. Come to some tentative conclusions or hold them in suspense until reports or investigations can be made.

3. In the search for experiences of the past which throw light on the discussion, turn to the Bible, read and discuss the experience for this lesson. Think of the people as quite human, trying to find the best solutions to problems, as we are today. Try to see the situation of that day—the political conditions, the religious ideas, the social customs, all such factors that throw light on what these people did. Decide whether that was the best solution they could have worked out at that time and whether it is still the best today. Often we have advanced from what they had learned at that time, yet they sensed spiritual values which are timeless.

4. Plan for such other activities as will round out the experience to definite conclusions. This may include trips, social service, notebook work, dramatization, worship, and study of worship material.

5. Often the Sunday period will be entirely too brief for all this. If another period can be planned either during the week or on Sunday, arrange to spend this longer period with them.

In all this work, we shall find that we work against the traditional attitude that one comes to Sunday school just to sit and listen or just to sit. There is very little mental effort on the part of the children, because we have so seldom really challenged their mental powers. We shall have to work patiently yet very determinedly to set up the attitude that serious thinking is needed if we are to be "workmen that needeth not to be ashamed," workmen approved of God because we are ready to help him with his work by being intelligent about it. We can change this attitude if we work persistently at it, but it is the largest task before the Sunday schools of today. Then, by leading these awakened, challenged children through vital experiences, both imaginatively and actually, we shall add to their interest and the rich store of living from which their ideals and attitudes emerge. This is religious education.

Teacher or Special Lecturer

By William H. Leach*

IT has been the writer's good fortune frequently to be called upon as a special speaker before various men's classes. And although the work is immensely enjoyable and speaker and class have a good time, I want to point out, in this brief article, the advantages which would come to the class if it would secure a good teacher to present the lesson week after week.

I think that the luncheon club practice has done a great deal to encourage the special speaker habit in men's classes. And because these clubs have appeared to be successful the class committee has sought to use the same plan. Men, it is thought, like variety and it is secured in this way. But there are four arguments in favor of the teacher plan which seem to me to settle the question as far as efficiency is concerned.

The first is the *educational* argument. Any educational system requires continuity in instruction. The teacher of the class will definitely plan a course of lessons covering a vital theme. He may use as a basis courses already established or he may develop his own. But it is bound to have continuity. This is lost entirely in the special speaker plan. The guest one Sunday may talk on the Panama Canal and the next speaker discuss the Soviet government. Both are good themes but the plan lacks educational continuity.

The second one is a very *materialistic* argument. It is that a history of men's classes reveals very few strong classes, developed by the special speaker method, which have persisted over an extended period of time. When one thinks of great men's classes one thinks of Dr. Taubman's class in Long Beach, the Evans Class in Kansas City, the Buena Fellowship class of Chicago, the Community class at Ludington, Michigan. All of these were builded on the steady teacher plan. So if you want your class to have a long and honorable career the best procedure is to find a capable teacher and then give him support.

The third reason is both *materialistic* and *spiritual*. The class which selects a regular teacher will have his active cooperation in the class organization and appeal. And this means a great deal. Under a special speaker plan a committee advertises the wonderful man who will address the class the following Sunday. The speaker shares none of the burden of organization. He presents his message and leaves. But when the class has a teacher, regardless of the class organization, he is going to use his genius to hold it together and make it a power worth while. It is a matter of personal reputation and conscience with him. He does not want his class to fail.

And the fourth reason is a *spiritual* one. With a regular teacher the lessons are going to be built around the Bible or a spiritual theme. That is not true with the special lecturer. He usually has some message he wants to give. It may be social, political or religious. Now social and religious questions have their place in a men's forum, but the sensible class will insist that the course major in the spiritual realm. The regular teacher can be trusted to strike the right norm between the various fields of thinking. He is giving of himself to a great task and he intends to put the spiritual emphasis first.

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Summer Sundays and Youth

By MARY M. RUSSELL*

THE wheels turn, the bells ring, the bands play, the hawkers shout, the "thrillers" are in motion, the youth arrive, the day is a success!

It is summertime. The beaches, the resorts, the amusement parks are in full swing. Everything is gay, colorful, and enticing. Money has been spent generously for music, electric signs and every type of pleasure-giving device that will attract the young people.

They are the best customers and must be kept coming. Every evening during the summer they are present. But Sunday is the big day! All day long and far into the night they come. Young men with their girl companions; young women without male escorts; the lonely, homesick girl endeavoring to pass away a long Sunday; the lone young man who makes it his business to be there; the men, and the women who make their way there through curiosity, desire or design—all mingle in one immense, moving, chattering, crowd bent on snatching a little pleasure from their Sunday holiday.

Unwittingly the churches and Sunday schools are aiding and abetting the amusement owners. By discontinuing their customary activities they free the young people from their familiar Sunday schedule. With time on their hands the boys and girls naturally go in search of amusement and become easy prey for the commercial recreation venders.

Can the churches do otherwise? Teachers and leaders are entitled to vacations. The young people, too, are often away with their families. The attendance would be small and irregular. The consensus of opinion seems to be for the church to close its doors at the hours when they formerly stood open and inviting, with the exception, perhaps of the morning preaching service.

There are occasional churches, however, that have been unwilling to see but one answer to the problem and have striven to find other solutions. The results of their experiments may be suggestive. A few examples are given here.

One was a city church close to a popular beach resort. Early in May it sent out a letter to every young man and woman in the Sunday school, young people's society, church, and parish. It contained the announcement of a class in "Social Problems" to be held at the church every Sunday during July and August at the regular church school hour. The class was to be limited strictly to young people. Each reader was asked to submit five topics he would enjoy hearing discussed. Of course not all answered but enough did to make possible an interesting list of subjects. The subjects on the general theme "Social Problems" were based on the requests sent in. Some of them were as follows:

"Does your religion make you happy or worried during your social hours?"

"How can one be popular if one does not dance?"

"Is smoking a moral problem? If not why should it be avoided?"

"How can one reconcile the teachings of his church on social matters with the activities offered and approved by his college?"

"What traits and qualities do men most admire in girls?"

"What traits and qualities do girls most admire in men?"

"Why should a Christian strive to cultivate the so-called social graces?"

The next problem was to find desirable leaders for the class. Many who were competent were to be away. But by a little inquiry it was ascertained that some of them were to be in the city occasionally. They were booked for convenient dates, and so the nine Sundays were provided with speakers.

About the middle of June another letter was sent out. It contained the list of subjects and the speakers. As a result it became generally known that the church was open for the young people at the regular Sunday school hour; that interesting and capable men and women were to be present as leaders; that the subjects were pertinent to the experiences of young people; that friends and associates would be there. That feeling of "nowhere to go" was dissipated.

A large share of the class hour was, in most instances, given to discussion. No adults were permitted to attend the class. A course of lectures for men and women was given at the same hour and in another room so the separation was easy and natural. The hour was before the morning preaching service. Some of the young people remained for the church service but of course not all on each Sunday. The leaders, with three exceptions, were men. The attendance increased steadily from twenty to about forty-five. The interest grew likewise. The experiment was deemed so successful that a similar plan was adopted the following year. Frequent references were made to the class during the fall and regrets were heard from those who did not attend.

Another church secured a very popular speaker to give a series of lectures on "New Testament Teachings" during the Sundays of July and August. Each lecture was followed by an open discussion.

Quite a departure from the regular program was the course in "Biblical Dramatics" offered by another school. This received most enthusiastic response from the young people of high school and college age. The summer course reviewed the Bible in an effort to select stories and subjects suitable for dramatizations and pageants.

Finally one story was selected as the basis of a pageant to be presented at a church service in the fall. The purpose of the story, the message to be brought out, the characters, the cast, the costumes were all discussed. Each person was invited to prepare a text. Some submitted a full manuscript, others an outline, a few only one scene, and several nothing at all. From the accumulation of papers a final pageant text was evolved.

The results were a review of the Bible from a new angle, service activities prepared by the young people for the church, and an hour or more each summer Sunday spent in a way that was interesting, thought-producing, and appealing to the emotions as well as to the intellect.

A church on the eastern coast adopted the custom of having a simplified Sunday school during the summer months. It consisted of a primary group, a junior group, and one for all others who came. There was no especial appeal to the young people in that program. But the older girls were asked to assist with the younger children and to take charge of the music. A schedule was worked out and each girl assigned a definite day when she was to play the piano, conduct the hour of song, teach a class or tell a story. In this manner a limited number were kept interested and in touch with the church.

In a certain suburban church the leader of the young people's department met her group each Sunday afternoon out in the beautiful hills near her home. All young people of the church were welcomed. There was the hour of conversation, the thought being directed to God in nature. Biblical references to the stars, the birds, the flowers, the trees were read and memorized.

There were sandwiches and home-made cake. Always there was a story, for the leader chanced to have the gift of story-telling. The young people went away carrying with them not only the memory of a pleasant hour but a message to help them through perplexing situations.

A delightful diversion was furnished the young people of a mid-western church by a wealthy woman of the congregation. She found herself forced to remain in town during July and had the happy inspiration to open her home to the youth of the church each Sunday evening.

She had traveled extensively and was a great devotee of religious art. In her home were several beautiful paintings together with many good prints. Each evening she exhibited a few and gave a brief talk on one. Afterwards the group sang hymns appropriate to the subject of the picture. This was followed by a social hour with refreshments.

These are the means by which a few churches are striving to keep unbroken during the summer months, their relation with the young people. They have provided a time, a place, and a program for them.

*Los Angeles, California.

The Memorization of Hymns and Scripture Passages

By Edna M. Crandall*

If we may judge from the numerous requests which come to training school instructors and conference leaders for helpful suggestions in regard to the memorization of hymns and Scripture passages, it would seem that this important matter is on the way to receiving proper recognition in our program of religious education. Hymns and devotional passages of Scripture such as the Psalms, the words of Jesus, the prophets, and the great Christian leaders of the early church are the expressions of the deepest religious experiences and emotions that have come to mankind. If stored away in the memory of an individual they will come forth again and again to comfort, encourage, inspire, and guide him along life's way. These words of others who have had similar emotions and experiences will become the expressions of his own religious thoughts and feelings and when he worships they will make his worship more meaningful.

The purpose of the memory curriculum in the church school program is threefold. *First,* it will be an aid to the pupil's own worship. It will familiarize him with the language of worship and give him ideas and forms through which he may express his own religious feelings. It will be the nucleus of his own religious thinking and spontaneous expression. *Second,* if the memory curriculum includes as it should, hymns, Scripture, and ritual that is in constant use in his denominational worship, it will help the pupil to feel at home and take part in the worship service of his church. *Third,* this memory curriculum will be a treasury of devotional thoughts upon which the pupil can draw for help and inspiration as long as he lives.

The Song of the Lark
"When Morning Gilds the Skies"

The problem which confronts us in connection with the memory curriculum is first to decide what group or groups of pupils shall be given memory work as a part of their task and then to find a place for it in the already crowded program.

It has been rather generally agreed that memory work belongs almost entirely to the curriculum of junior groups. The memorization of a few simple hymns and Bible verses is possible in the primary grades, intermediate groups have found both pleasure and profit from it, but it is the junior group that undertakes the work with the most eagerness and enjoyment. So hereafter we shall speak of memory work with the junior department in mind but the same methods and principles of memorization are applicable to any group.

There are several ways of getting memory work done. It may be a class project carried out in the correlated lesson or handwork period. A certain number of hymns and Scripture passages may be chosen for the class to study from the historical and interpretative standpoint and then committed to memory. These may be copied into notebooks and illustrated with pictures. The weakness of this method is that the children will have but little opportunity to make use of such individual class efforts in the worship services of the department and the selections may be forgotten almost as soon as the project is completed. Opportunity for constant repetition should be given to memorized material in order that it may be retained.

Memory work may be done as home work. If there are but five or ten minutes to be spared from the lesson period for this purpose the teacher may present the hymn or Scripture passage to be memorized by telling the story of the hymn or giving the historical setting of the Scripture passage with the use of pictures to illustrate or by any other method that will help to awaken in the pupils an interest in it and a desire to learn it. The teacher may then give the pupils typewritten copies of the selection to be memorized, the same to be committed to memory at home and reported upon at the following class session. Opportunity should be given in future class periods for the repetition of such memorized materials.

A certain number of hymns and Scripture passages may be selected each year by the leader of the department, the memorization of which will entitle the pupil to honors upon his promotion certification. The weakness here is that the motive is not the best. Our great hymns and devotional Scripture passages should be learned for their own sake and the desire of the pupil to possess them because of the truth and beauty which they contain and not merely to win honors at promotion time.

Sir Galahad
"I Would Be True"

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THE best method of presenting memory work to a group and actually getting it done, and then making use of it in the church school program is to make it a part of the general assembly period of the department and to correlate it with the worship service. This work should not, however, be included in the service of worship of the department. It is not worship. It is training in the elements of worship and involves a certain amount of drill which is more or less mechanical. It is closely related to the worship service in that these memorized materials will be used over and over again in the worship services of the group and should follow the same general themes. For this reason it is appropriate to set apart for this purpose a period just prior to the worship service. It may be from ten to twenty minutes in length in accordance with the amount of time allowed for the session. The writer has one hour and fifteen minutes for the church school session. The general assembly and drill period is given twenty minutes, the worship service fifteen minutes, and the lesson period forty minutes. The session is opened with the singing of a hymn followed by the repetition of a Scripture passage, both selected from the memory curriculum. Then follows the presentation of the new memory work. With twenty minutes of time and with the aim largely that of appreciation, a new hymn or Scripture passage may be presented each week. If there is less time the new material may be presented at one session with the major part of the drill carried over into the next session, thus giving two sessions to the study of a hymn or Scripture passage.

The presentation by the leader is of the utmost importance. If we simply tell the children that we are going to memorize a hymn we shall doubtless awaken no more than their polite attention. We must arouse their interest in and appreciation for that which we are to memorize. First, the leader must be interested and enthusiastic about it and have a thorough knowledge of the material to be presented. If it is a hymn its story may be told, how it came to be written, something about its author, and the composer of the music. If it is a Scripture passage its historical setting may be given and its place in the development of the religious life of the race explained. Is it a hymn of praise or thanksgiving from the lips of a devoted people? Is it the voice of a prophet of God revealing his ways to men? Is it the gracious teaching or example left to us by the greatest of all teachers, or the letter of a Christian pastor to his people? Children will understand Scripture passages if presented in terms of hymns and letters for these are a part of their everyday experience.

Pictures are invaluable in memory work. They help the children to visualize the scenes of hymn or Scripture. They bring out the thoughts of the lines in concrete form for it is often possible to find pictures that exactly express the meaning of the writer. They help, too, in holding the interest, for children love pictures as they do stories. Thus they serve the double purpose of illustrating the theme and maintaining interest.

After the story has been told the piece to be memorized may be read by the leader or, better still, repeated from memory, so that the children may get an appreciation of its literary form. The leader should then talk it over with them, speaking of its beautiful thoughts, words, and phrases, particularly explaining any that might be unfamiliar. Understanding should be the basis of all memory work. The time taken in the effort to win the interest and appreciation and to clear the understanding is not wasted for the process of memorization has already begun and the drudgery of the drill has been greatly reduced. Not nearly so much time will have to be taken in repetition as if this preliminary study had not taken place.

Every leader undertaking this work should know a few principles underlying memorization. The selection should be memorized as a whole and not verse by verse and sentence by sentence. Recall should not be tried too soon. Speed should be subordinated to accuracy. There should be variety in drill methods. Drill periods should be short. The work of memorization should not be prolonged to the point of weariness. It is better to stop while the children are still interested than to allow them to become bored thus defeating the purpose of such training.*

The proper presentation of memory work requires particular preparation and study on the part of the leader but the effort will be well repaid by the interest and enjoyment of the children in the work and the changes which it produces in the children's worship.

*For a study of the methods and principles of memorization see *The Economy and Training of the Memory*, H. J. Watt.
For a selection and treatment of memory materials for juniors see *A Curriculum of Worship for the Junior Church School*, Vols. I-III, Edna M. Crandall.

International Standards in Religious Education

FOR the past several years experimental work has been going forward on what was called *The Proposed International Standard for the Church School* and adaptations of this standard for the departments of the church school and for weekday and vacation church schools. These standards have now been revised on the basis of the results of the experimentation and will be issued in revised form early in the summer. It has been decided that these new standards are all to go under the general title "International Standards in Religious Education." The following standards will be ready for final release about the middle of June:

Standard A for the Sunday Church School.
For larger schools and those with more competent leadership.

Standard B for the Sunday Church School.
For small schools and those with less competent leadership. (This takes the place of what was known as *A Proposed Goal for the Church School.*)

Standard for the Beginners' Department of the Church School.

Standard for the Primary Department of the Church School.

Standard for the Junior Department of the Church School.

The standard for religious education of adults is to be entitled *A Proposed Standard for Adult Religious Education in the Church and will be issued for experimental use.*

Standards for the departments of the young people's division and for the weekday and vacation church schools are still in process of revision. In the meantime the experimental standards in these fields will be used.

The plan adopted for the publication of these standards provides for imprint editions to be carried by the International Council and such denominations as may desire to make the standards their own. The Presbyterian Church U. S. A., has already made arrangements for such use of the "International Standards in Religious Education," and others will no doubt do the same when they are published.

International Leadership Schools

THE primary purpose of the International Leadership Schools is to train leaders for service in the program of religious education, including the Sunday, the vacation, and the weekday church schools. Workers and prospective workers in local churches, officers of interdenominational and denominational agencies, deans and instructors of training schools, including those leaders who desire advanced preparation, will find rich opportunities at the International Leadership Schools.

The members of the faculty are selected because of their special fitness to teach the courses for which they are scheduled. And they not only serve as leaders of their courses, but they also share in the whole life of the Schools. The emphasis is not solely upon the class work and study, although these are major factors. The total experience of the student during his two weeks at one of the Schools is the measure of the values which he derives. Christian fellowship throughout the whole of every day's activities, and personal contact between faculty members and students will be definitely cultivated.

The recreational needs of the students are well provided for, so that those who, in order to attend the Schools, must use their vacation periods are making no sacrifice whatever.

Lake Geneva, Wisconsin
July 22–August 3

LESS than one hundred miles from the modern, rushing city of Chicago is to be found a spot where nothing is so abundant as an atmosphere of rest and inspiration. There, wandering along the shaded pathways, or gliding across the deep-blue waters of Lake Geneva, the summer vacationist has refreshing freedom from the stress and strain of life's routine. A stroll along the shores of the lake, either in the warmth of the noonday sun or in the light of a silvery moon, is convincing evidence of the appropriateness of calling the lake, "America's Galilee."

PROFESSOR STEWART G. COLE, CROZIER THEOLOGICAL SEMINARY
A Study of the Pupil
Principles of Religious Education*
MISS EDNA GEISTER, RECREATION LEADER AND WRITER
Recreational Leadership
DR. P. R. HAYWARD, INTERNATIOAL COUNCIL STAFF
The Religion of Youth*
MISS MARY ALICE JONES, INTERNATIONAL COUNCIL STAFF
Beginners' Materials and Methods
DR. FORREST L. KNAPP, INTERNATIONAL COUNCIL STAFF
The Principles of Teaching
Method in Leadership Training*
MR. OTTO MAYER, INTERNATIONAL COUNCIL STAFF
Young People's Department Administration
Church School Records and Reports
DR. ALBERT W. PALMER, FIRST CONGREGATIONAL CHURCH OF OAK PARK, ILLINOIS
The Old Testament
MRS. E. H. SILVERTHORN, PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION
Missionary Materials and Methods
World Missions
DR. PAUL H. VIETH, INTERNATIONAL COUNCIL STAFF
The Curriculum of Religious Education
DR. PAUL H. VIETH, ASSISTED BY COUNCIL SECRETARIES: MR. A. T. ARNOLD, OHIO; MR. GEORGE N. BURNIE, ILLINOIS; MR. E. W. HALPENNY, MICHIGAN; MR. WALTER HUTTON, IOWA; DR. HUGH S. MAGILL, INTERNATIONAL COUNCIL; AND MR. J. L. ROGERS, DAYTON, OHIO.
Councils of Religious Education
MISS MARY ALICE JONES, INTERNATIONAL COUNCIL STAFF
MISS JEANETTE E. PERKINS, CONGREGATIONAL PUBLISHING SOCIETY
MISS FLORENCE E. NORTON, PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION
Primary Materials and Methods
Primary Department Administration
Junior Materials and Methods
Junior Department Administration
Supervised Practice Work
} Laboratory School

*These courses are in the Advanced Leadership Curriculum and are open only to those persons who have certain prerequisites in training. Other courses are from the Standard Leadership Curriculum.

Geneva Glen, Colorado
August 5–17

THE giant crags and the gnarled cedars, the changing glories of the sunsets, the enveloping light of the western moon, the hollow canyons, the silver spruce, the beautiful mountain flowers, the whispering breezes, the stimulating freshness of the pines, and the bracing cool air of the night—all these combine to produce at Geneva Glen an atmosphere of rest and inspiration for the summer vacationist.

PROFESSOR EDWARD R. BARTLETT, DEPAUW UNIVERSITY
The New Testament
Dramatization and Pageantry
MISS EDNA GEISTER, RECREATION LEADER AND WRITER
Recreational Leadership
MISS MARY ALICE JONES, INTERNATIONAL COUNCIL STAFF
A Study of Later Childhood
MR. JOHN L. LOBINGIER, CONGREGATIONAL EDUCATION SOCIETY
Intermediate and Senior Materials and Methods
Missionary Materials and Methods
MR. MYRON C. SETTLE, INTERNATIONAL COUNCIL STAFF
The Principles of Teaching
The Vacation Church School
MR. VIRGIL A. SLY, UNITED CHRISTIAN MISSIONARY SOCIETY
Young People's Department Administration
Camp Leadership
DR. PAUL H. VIETH, INTERNATIONAL COUNCIL STAFF
Supervision in Religious Education
DR. PAUL H. VIETH, ASSISTED BY COUNCIL SECRETARIES: MR. H. W. BECKER, MISSOURI; MR. W. C. PEARCE, CALIFORNIA; MR. J. S. PETER, OKLAHOMA; AND MR. FRANK G. RICHARD, KANSAS.
Councils of Religious Education
MR. C. A. WAGNER, METHODIST EPISCOPAL BOARD OF EDUCATION
MISS MARY ALICE JONES, INTERNATIONAL COUNCIL STAFF
Method in Leadership Training*
MRS. C. A. WAGNER
Primary Materials and Methods
Administration of Elementary Work

Lake Winnipesaukee, New Hampshire
August 5–17

LYING peacefully among the White Mountains of New Hampshire is one of the most beautiful spots of New England—Lake Winnipesaukee. Today there is found about the lake the same soul-refreshing atmosphere which in days gone by led the Indians to give it the name of Winnipesaukee—"The Smile of the Great Spirit." For the person who is granted the privilege of spending a whole

(*Continued on page 51*)

A Primary Department with Trained Teachers

By Nancy Barnes Touchstone*

CAN the church school provide a complete spiritual education for American childhood without provision for trained workers? Some educators think enough of religious education to give it a prominent place in their institutions. Certainly, church school workers should think enough of religious education to train themselves in order that they may dignify the work, and bring about cooperation between public school, home, and church school that will result in children forming certain essential attitudes through all of their experiences.

The primary departments of the East Dallas Christian Church have the privilege of developing two hundred boys and girls, six, seven, and eight years old, for God's Kingdom. Thirty workers, each of them trained, are working and praying that the children may be good citizens of this Kingdom in the earth. Eight of the workers have completed the Standard Leadership Curriculum and secured the diploma. There is a total of one hundred and seventy-three standard credits held at present by the workers in the department, and the number is growing steadily. We are looking forward to the time when each worker will have the Standard Leadership diploma—not as an unattainable ideal, but as a definite objective.

The superintendent of the department received the first credit toward a Standard diploma six years ago, through the generous invitation of a splendid city-wide Methodist training school. It has many times been said, and it certainly is true, that if a person receives one credit, he will make every effort to win others. The increased interest of the superintendent as a result of her first credit led to greatly improved conditions in the department, and a growing interest on the part of the other workers. "Surely," they thought, "if this one credit has helped our department so much, other credits would help it still more." And so they became eager to take courses. Six years ago there were not so many training schools and classes as there are now. Consequently, a substitute was decided upon to capitalize the teachers' interest and hold it until training schools were made available. At a monthly teachers' meeting it was decided to establish a circulating library. Each teacher contributed a good book dealing with primary work. The books were circulated among all of the teachers, and really read by them, each signing her name in the book as she read it. Although the training schools have been well attended since, the interest in the library has never been lost. Many good books have been added. The teachers who have completed the Standard Curriculum continue their training in this way.

We were fortunate in having as the wife of our pastor, Mrs. L. N. D. Wells, a woman who was well-trained and able to lead in training work. She assumed responsibility as teacher of the local classes and has offered in the six years, six general units and two electives. The primary workers have taken advantage of the opportunity for training which these classes have afforded. During the six-year period, primary specialization courses have been offered at different times at different schools. The primary superintendent kept from the beginning a complete record of all credits received by her workers. She kept in touch with workers of other denominations, and knew of all of the standard courses being offered in the city. The teachers were notified when, and where, a unit which would count toward their diploma was being offered.

To sum up, we may say that nine factors have contributed to the development of interest in leadership training among the workers in the primary department:

1. Marked improvement in the department after the superintendent received the first credit.
2. A circulating library.
3. Interested superintendent.
4. Interested teachers.
5. Interested parents.
6. Appreciation of children's needs.
7. Appreciation of equipment.
8. A local leader capable of conducting training classes.
9. Opportunities in training schools.

Results of leadership training are always good. Trained workers in the church school bring about greater interest on the part of parents, and consequently a greatly enlarged opportunity for the children. Loyalty among workers is an essential condition of good work in a department, and surely it is a result of training. The teachers appreciate the superintendent's problems, and the superintendent, in turn, appreciates the teacher's problems.

Cooperation naturally follows loyalty and is necessary for success in any organization. When parents, teachers, and children realize that they are all working together whole-heartedly a larger measure of success is possible. Teacher training in the primary department of the East Dallas Christian Church has resulted in loyalty, cooperation, and a better organization. Best of all, children, not lessons, are being taught.

Is the constant emphasis upon the necessity of securing training likely to result in the dropping out of teachers and the inability to fill the ranks? Well, perhaps it may result in the dropping out of some; but our experience has demonstrated that good teachers or teachers who are capable of becoming good teachers, do not resent but rejoice in the high standards which are upheld. There is a waiting list of teachers who want to work with us.

*Mrs. Touchstone is superintendent of the primary department of the East Dallas Christian Church, Dallas, Texas.

An Experiment in Leadership Training by Radio

TWO years ago Professor Earle E. Emme, of Nebraska Wesleyan University, offered by radio the standard course, "A Study of the Pupil." One hundred and ten students were registered and seventy-one prepared the weekly assignments and met the requirements for standard credit. Last year Professor F. M. Gregg offered a second standard course. In both cases the courses were accredited by the Department of Church Schools of the Methodist Episcopal Board of Education through Nebraska Wesleyan University. During the fall of 1928 several denominational directors of religious education in Nebraska urged that a third radio course be given, and that in order to meet the needs of all denominations the course be accredited by the International Council of Religious Education. Following this request arrangements were made for Professor Emme to offer the standard course, "The Principles of Teaching." The plan was approved on an experimental basis by the International Council.

PROF. EARLE E. EMME (LEFT) AND PROF. F. M. GREGG OF NEBRASKA WESLEYAN UNIVERSITY

Of course leadership training by radio cannot involve the usual type of classroom procedure. With only one instructor, and with him perhaps many miles from his students, there is no *school* in the usual meaning of that term. Education by radio is similar in many respects to education by correspondence, but it does have a certain distinct advantage over correspondence courses. By radio there is a more definite contact between the leader and the student, and the leader has an opportunity to stimulate more enthusiasm than results from the printed page alone. The differences between leadership training by radio and leadership training by correspondence will be readily recognized by any one who finds it easier to listen to a lecture over the radio than to read a book. And the radio lecture has particular significance when it bears definitely upon a book which has been read by the listener.

In this particular experiment the following schedule is indicative of a typical class hour. Devotions—10 minutes; review—10 minutes; lecture—20 minutes; directed discussion period—15 minutes; assignment of the lesson—5 minutes. The devotional periods included the singing of a hymn by a trained singer, followed with a prayer. These factors served to lend a devotional atmosphere to the program. The review of the work of the previous week was usually based upon the reports which had been sent in, and which indicated the points at which there had not been sufficient explanation or at which further emphasis was needed. The twenty minutes given to the lecture of the evening were used to point out the most significant material in a section of the text which the students were asked to use. There also was amplification in order to make the text material perfectly clear.

The discussion period was made possible by the fact that students were asked each week to send in questions which they wished to have answered during the next radio hour. The following indicate the type of questions submitted:

(1) How would you interest a first year junior boy who is older than his grade but not as capable as the other pupils, and who knows nothing about the lesson and cares for nothing except the busy work?

(2) I am wondering what can be done in our small churches to make boys and girls who join feel that they are really a part of the church itself?

(3) Why give adults the best part of the church and the children the darkest corner in the basement?

(4) How can I get my teachers to adopt a definite aim for their teaching?

(5) Should social gatherings be a part of the plan for each Sunday school class, and how often would you suggest having these? Will they help to increase interest?

The few minutes given to the assignment of the lesson included an announcement of the sections of the text to be read, the written work to be prepared, and some comment on papers previously sent in.

These brief statements give a general account of the way in which Professor Emme carried on his radio program. In the midst of his third radio class he indicated that sixty-two students had paid the registration fee of one dollar in addition to paying for the textbook, and fifty were regularly sending in their papers each week. Of course there may have been many others who were listening in but who did not register.

(*Continued on page 42*)

This report is adapted from a paper read by Professor Earl E. Emme before the Leadership Training Professional Advisory Section of the International Council at its annual meeting in February, 1929. Professor Emme is head of the Department of Religious Education, Nebraska Wesleyan University, Lincoln, Nebraska.

Cooperative Religious Education in the Rural Community

By Helen Nichols Shattuck*

A COUNTY of northern Michigan, containing twenty church schools, largely of the one-room type, representing nine denominations; three out of every four Protestant children unreached by any organized religious agency; very little known about the county council of religious education, other than an occasional appeal for finances—such was the outlook in June 1927 at the annual convention of this county of which I write.

The newly elected president called the executive committee in conference and placed in the hands of each officer a copy of the "Standard" by which Michigan counties are being rated for the efficiency of their cooperative programs. The grading is based upon organization on an approved basis; cooperation between individual church schools and the county council, as well as between county and state councils; and educational activities of the various divisions. By using the "Standard" as a guide and basis, our county increased its efficiency rating from thirty-eight per cent in 1926 to eighty-eight per cent in 1928, and advanced from fifty-seventh place among the Michigan counties in 1926 to second place in 1928. How was this accomplished? Let me tell you.

The first problem was one of publicity, how to make the people realize that there existed a functioning county council of religious education, with a helpful program, practical and usable for every church school within its area. We have indeed been prodigal with publicity. Through the courtesy of three weekly papers (our county has no dailies), wide publicity has been continuously and consistently given by means of items printed under the caption "Iosco Sunday Schools," as well as special articles from time to time. Because the cost of printed programs is at times prohibitive (please do not think us entirely money-conscious, but necessity compels the most careful expenditure of limited finances), a Letter-Graph purchased by the county council provides for the inexpensive printing of posters, form letters, programs, and so forth.

Speaking of finances, an effort is made to have every church school feel that the purpose of the county organization is to render aid, not merely to collect money. Yet money is necessary. Our budget includes the requested apportionment for state and international work, and at least an equal amount for local use. The suggested share from each school is based upon average attendance. Much real harm can be done the cause of cooperative religious education by unwise financial solicitation. Prove the value of your program, then ask for financial assistance.

The year's work was launched with a series of rallies held in various sections of the county, virtually the same program being used at each—music, devotionals, and every member of the executive committee presenting the definite plans of his divisions for the coming year.

At the first annual youth conference, a Young People's Council was organized, the members of which visited the outlying schools in the interest of their work. Experience has proven the wisdom of having this Council composed of one representative young person from each church school. The young folk were eager "to do something," so planned and carried to successful completion the first combined Mother and Daughter and Father and Son banquet ever held in our state. The financial proceeds of this project enabled our county's first representatives to spend a glorious ten days in the Christian fellowship of Camp Warren. This year we are sponsoring our own summer camp for the young people, thus benefiting a large number for the same expenditure. The county superintendent of the young people's division will act as house mother, a visiting teacher from Philadelphia is in charge of the devotionals and leadership training classes, and a director of recreation—these make up our staff.

And have you tried a county-wide pageant? Impossible? Not at all. Select a pageant or drama in which each scene is complete in itself. Assign one scene to each school. Individual schools should do their own rehearsing, and only on the night of presentation will all need to be present at one time and one place.

In November was held a Father and Son banquet. Food for the same was solicited from the entire county, each school delivering its apportioned share. A Herculean task? Perhaps, but socially and financially it was well worth the effort. A "Get-Acquainted Tour" is another good suggestion. The officers of the Young People's Council spend an afternoon or evening in the various communities, holding a social and inspirational meeting with the local young people, thus giving the personal contact which is needed.

There seems to be a lack of provision for the needs of that large group of eager, questioning intermediates. They are too old for the children's division and too immature for the young people's group. Why not add to the county staff a superintendent of the intermediate division, whose privilege and duty it would be to guide and direct this group? To check the fine enthusiasm of the fourteen-year-old now may result in tragic indifference later. The intermediates are ready to take training (and the public school does not monopolize their entire time at this age, as is so often true a year or so later), anxious to serve, filled with visions. It is tragic to offer no outlet for their keen ability, immature though it be. Use the intermediates freely as "helpers." They will enjoy assisting the children in the carrying out of the good will projects sponsored by the Committee on World Friendship Among Children.

Does it pay, this experiment in fostering international good will between children of all lands? When the project of sending a Friendship School Bag to the children of Mexico was being discussed, a girl of a certain class remarked, "I don't want to send a Friendship Bag to Mexico.

*President, Iosco County Council of Religious Education, East Tawas, Michigan.

When I grow up, I might want to go to war with those Mexicans, and if I had sent them all these gifts, I just couldn't fight them." Does it pay to win this girl to a realization of the worth of world friendship? The following is a translation of one of the "thank you" letters received by the senders of a Friendship School Bag.

Mexico, Sept. 28, 1928

Dear children:

I am the one who received the knapsack. In behalf of my schoolmates I am writing to you. We are very thankful for the presents that you sent.

My friends and I thank you for the good friendship you offer us, which we return in the same manner.

Will always remember you with love.

Your little friend,
Louis Avila

2nd year A, School Bartolome de las Casas, 3a de Zaragoza—64—Mexico D. F.

Worship service versus opening exercises—another problem for solution in the rural school of the one-room type. How about presenting a model worship service at the institute for children's workers, or at the various rallies, or in individual schools on Sunday morning wherever possible? It is always much more worth while to demonstrate with real boys and girls, than merely to tell in the abstract how it should be done. And the reaction of the children to this type of program is always convincingly favorable. And have you thought of the inexpensive mimeographed outline of the worship services attached to the front page of the Sunday school hymnal? If attached with clips a change can easily be made at least monthly.

Graded lessons? Yes, by all means. The greatest opposition to their use is often that of initial expense. Perhaps one of the larger schools would loan a used set and thus aid in the introduction of these valuable materials.

Experience has proved that the forwarding of a special day pageant (again the Letter-Graph is used) to a key worker of each school, is appreciated. The pageant must be practical for the rural school—include all ages, necessitate few costumes and properties, require few rehearsals, and carry a definite message.

And let not the cradle roll department be neglected. May it be said of every church school, although there may be only a single baby within its midst, this one tiny soul has been valued sufficiently to provide a cradle roll for the nurture of its spiritual growth. An occasional "get together" of the cradle roll superintendents of the entire county is a necessity.

Activities in the adult department? Yes, indeed. A county-wide adult banquet was held. Following the dinner, discussion groups (the various topics for consideration being printed on the programs) were formed, under local leadership largely, and the findings reported by the various groups were challenging to the adult mind. Frequent letters from the adult superintendent of the county to the teachers of the adult classes, aroused and sustained the interest of the older people in the various phases of the cooperative program. Be definite. Place upon the adults a specific responsibility. An adult committee composed of one representative from each school is a fine idea. Let this committee promote a county-wide "Go-to-School Sunday," a series of men's rallies, a church school census, a home visitation program.

Where can we secure teachers? Is there any church school worker who is not looking for the answer to that question? Train them. Yes, but how? The Standard Training School with its requirement of intensive study,

PRIMARY GROUP, EAST TAWAS, VACATION CHURCH SCHOOL

and the necessary finances involved, is as yet beyond the reach of many a rural community. Our solution was to organize leadership training classes, in charge of local teachers, and meet one afternoon or evening each week. In this way seventy credits were awarded thirty-five individuals for courses taken in eight different classes held in our county in 1928. It was a long, hard, patience-trying task, the securing of this fine enrolment the first year. But how about the second year? An incredible heart-warming change. High school girls requesting classes in leadership training, private homes opened for the holding of such classes, older folk enthusiastic, and the oft-heard remark, "We want to enrol in all the leadership training classes offered." Rural communities may be somewhat tardy in their awakening, but once aroused, the forward movement is rapid.

And for those who find it impossible to attend even the weekly training classes, why not enrol in the State Reading Course? To care for these folks, there has been added to our county executive committee a superintendent of the reading course division. A children's division superintendent of a neighboring county, finding her workers careless about borrowing books for themselves, sent to the state library for a list of books which might be kept for a period of six weeks. She herself acts as librarian, distributing the books among her workers, collecting and returning same. A fine idea for frontier areas isolated by the winter snows.

A good means of securing cooperation is through the monthly letters sent each superintendent of the county. The director of the work among superintendents should himself be the superintendent of a progressive church school, in order that his message may contain practical experiences rather than visionary theories. An occasional superintendents' fellowship supper is advisable. Another interesting feature is a visitation program, so arranged that each superintendent will visit some school other than his own during a "visiting month." A copy of a program similar to the following should be sent each superintendent, together with a word of explanation about the plan:

Superintendent's Visitation Program

Date	Church School	Supt.	Time of Session	Visitor
July 1	East Tawas M E	Mr. W.	11:30 A.M.	Mrs. A.
July 15	Town Line L D S	Mr. B.	10:30 A.M.	Mr. W.
July 15	Long Lake Baptist	Mrs. S.	11:30 A.M.	Mrs. L.

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Training in a High School Group

By Marion L. Norris

IN a suburban church with a membership of over five hundred where most of the young people go away to college, and the high school boys and girls are indifferently interested in the church, a serious problem was how to interest high school youth in the church.

The director of religious education, having faith in youth, and vision as to what they can and will do when given the opportunity, prevailed upon the Religious Education Committee of the church to offer three courses from the High School Leadership Curriculum.* The first course selected was the "Science of Leadership," and a trained teacher was secured as leader.

Thirteen enrolled, but some dropped out and others were irregular in work and attendance for, like many others, they had not been accustomed to carry over their high school habits of study and attendance into the church school. Because of this condition when the course was about half completed, some members of the Religious Education Committee questioned whether the class better not be discontinued at once, but when the director pointed out that for several years no adult in the church had completed a unit of training for credit, though a number had made a start, the matter was dropped.

Five completed the course. The International Council credit certificates were awarded by the pastor at a special Sunday morning church service on Youth's Day, the program for which was worked out by the class in cooperation with the leader and the director. It included the following code which the class had prepared for themselves:

I believe that as a member of a Christian group of young people, I should live and help others to live by measuring my standards up to those of Jesus Christ; by choosing high ideals and living up to them; by setting a good example by simplicity of manner and living; by becoming capable of leadership and being willing to follow as well as to lead; by showing kindness and gratitude to all.

I will strive daily with the help of Jesus Christ to live up to these standards and in so doing make myself a better Christian.

"Youth in the Church" was chosen by the class as the second course, and was led by the director of religious education. The material covered included brief surveys of the church, the denominations, and their own local church, its organization and administration with particular emphasis upon the place of the young people. Reports were required, each member of the class rated the school according to the *Proposed Goal for the Church School,* a chart of the local church was prepared by each member of the class, and one period was spent in observing the work of special departments and later reporting on them. A dramatized service of worship was directed and given by the class, and each member prepared a brief statement of the place of young people in the church and of the value of the course to him.

For various reasons it seemed unwise to suggest a third course this spring, so the director asked the members to choose some department in which they could do cadet work. But the class with one voice asked for another course. One person who had come in late but who had been given a job and had carried it through more faithfully than anyone else said, "I want some work for credit. Can't we have another class so I can get credit too?" When it was made clear that there would not be enough class periods before the vacation period, one member asked, "Why can't we put in some extra sessions?" This the group voted to do, and chose to study "The Master Leader" using the Gospel of Mark as a background for the work.

At the close of the course one member said to the director, "I have a confession to make. I have never thought much about the church or come to Sunday school very much, but this course has made me realize my relation and responsibility to the church," and she is definitely lining herself up with the work of the church, and has asked to be allowed to go to the denominational camp this summer.

Four of the strongest members of the class have asked for definite work in the daily vacation church school. One who attended all of the sessions in both courses under a great deal of difficulty, but has found it impossible to continue with the third course, asked, "Can I arrange in any way to go on with the work and not attend the class?"

The expression of the adults regarding the work of the group was interesting and encouraging. After reading the reports of the class one said, "I am absolutely convinced that is the thing we should do for our seniors. We should begin a class in the fall and carry through the year. These reports show clearly our weakness in teaching and that we are not getting where we should with our work. I'm for it! These reports certainly show the strength and character of those within the group." An outstanding person in the community both in general and religious education, said, "It so clearly shows what can be done and how we can train our young people for service. You are doing splendid work with our young people."

The pupils' attitudes are shown by the following remarks taken from their reports:

"I think this course in the leadership training class has been especially interesting chiefly because it dealt largely with our own church."

"It has given me an idea of what the church does and of what other churches try to do."

"I liked the part where we studied other churches and their methods of worship."

"It has made me feel more responsible to the things which I undertake to do."

"It has given me a better understanding of our church, and young people's place in the church."

"It has helped me to understand the organization better and it has made me more interested in the church school."

"I haven't been here all of the time but it was good most of the time."

"The course was very good for the kind of course it is, well taught. and complete but it was not interesting to me."

"The course has taught me a great deal about the running and organization of the church that I didn't know. The visiting of the different departments was interesting to me."

The director feels that while much of the work needs strengthening with coming classes, the vision that the group has caught, and the work which can be done, as well as the new attitude on the part of adult leaders concerning leadership training, make it all very worth while, and demand that we give of our best time, training, and financial support toward leadership training for high school pupils in the church school.

*Information concerning this curriculum may be secured from the Department of Leadership Training of the International Council. The High School Leadership Curriculum is fully described in Educational Bulletin No. 6, price 15 cents.

A Good Will Flight Around the World

A Project in Youth and Adult Missionary Education

By L. Clarence Schroeder*

THE interest of the average church member in missions is seldom commendable. Although he is hesitant to admit it, he rarely rejoices to hear a missionary sermon, and the familiar "School of Missions" frequently finds him unenrolled, because of its sameness in name and method. He does not mean to be indifferent and a delinquent. The trouble is his interest has not been won. Just how to do this is a problem of religious leadership. It is a problem which has brought various methods of solution. But no method have we developed and tried which has been so gratifying and effective as a project in youth and adult missionary education—A Good Will Flight Around the World.

The Set-Up

Most all people want to travel. To build an educational program around such a common interest and desire appealed to us. Therefore, the Good Will Flight was conceived and developed. The air-ship was chosen as the symbol of our mode of travel. The itinerary and each passage issued contained a picture of our ship with the name "The Spirit of Corning Federated" on it. This name and idea proved to be timely since our people had been reading about the flight of the Graf Zeppelin. Thus, they were given immediate opportunity to focus their current interest upon a flight in which they could easily participate.

In arranging the itinerary, the purpose to present in a realistic manner the humanity and spiritual needs of five countries, and to determine how we can best share together the "Jesus Way of Life," was always kept in the foreground.

The itinerary was made to include some of the main Congregational and Presbyterian stations in Africa, India, China, Japan, and Mexico since our church is a federation of these two denominations. Material, consisting of plays, books, music, pictures, and pamphlets, was obtained principally from the Chicago offices. We were fortunate in getting some good, one-reel motion pictures of each country from Iowa State College at a very reasonable charge. Good educational motion pictures can be obtained from similar institutions over the country. Costumes, with the exception of an African set from the Methodist Board, were made by local people. The correlation of all the materials under the drama, monologue, discussion, motion picture, native music, and social features so as to make a unified and comprehensive presentation of each country, necessitated the writing of special speeches and the rewriting of some plays. This was done so as to keep well within the range of present conditions and our relationship to them.

After the material had been selected and correlated, we set out to enlist over a hundred people, young and old, to take a definite part in the execution of the project. Next, the printer was sought. Then a letter setting forth the opportunities of travel while at home, passage bearing the name of each family, and an attractive six-page folder of the itinerary were mailed to all members and friends of the church. The promise of interesting sights, challenging truths, delightful games, native costumes, and refreshments —in short, a unique trip around the world for old and young—proved to be most appealing.

FIRST CLASS PASSAGE
Reserved For.....
Good Will Flight Around the World
Via
THE SPIRIT of CORNING FEDERATED
Leaving Thursday, 7:30 p. m.. October 25, 1928
From Federated Church, Corning, Iowa
Back Home November 25, 1928
"LAND OF OPPORTUNITY"
Fifth Stop November 22, 1928
"LAND OF SOMBRERO"
Fourth Stop November 15, 1928
"LAND OF CHERRY BLOSSOMS"
Third Stop November 8, 1928
"LAND OF ANCIENT WALLS"
Second Stop November 1, 1928
"LAND OF MYSTICISM"
First Stop October 25, 1928
"LAND OF THE JUNGLE"

The Plan in Action

The program for each evening was divided into seven parts to represent the days of the week and the various events listed in the itinerary. The first day of the week was always given over to a fifteen-minute period of worship enroute, which was conducted by different people each evening. The other six days were always spent in one of the countries.

THE first evening, or the beginning of the flight, may be taken as characteristic of the other four evenings. Following the consecration of the Flight and the period of worship, the lights went out and a spot-light disclosed the world before us in map form. A blue crayon marked the progress of our ship across land and ocean to Africa. When we arrived on the Congo on the second day, the church was in darkness, indicating that the dark continent had been reached. The weird sounds and the monotonous beat of the tom-toms were heard and furnished an appropriate preliminary to the scene of superstition, which was witnessed the

*Minister, The Federated Church, Corning, Iowa.

third day. When the curtains had been pulled aside, there was seen by candle light the tent of an itinerant medical missionary in the jungle. This one-act play, "Through the Dark," by A. C. Darlington, very impressively presented the superstitious fears of the natives. The work and words of the Christian doctor and nurse in helping a native boy pupil of the mission school and a snake-bitten woman, reflected the purpose and power of the light penetrating the darkness. Following this came the fourth day of the trip which was spent at the Presbyterian mission in Elat where we studied conditions and our stations of relief. There were five discussion groups under competent leaders. Between thirty and forty minutes were taken for this study. Ray Phillips' "The Social Gospel in Africa," a very interesting and illuminating series of articles, was used as the basis of discussion for the adult groups. The selected portions of the current missionary books and graded material for adults and young people were used, also. The fifth day took us to the interior where we attended an African wedding, saw queer customs and home life of the natives by use of a motion picture. The sixth day, a native preacher appealed for our continued interest, good will and help. He had a special word to the Federated Church of Corning, Iowa, from R. L. Abraham of Groutville, whom we help support. The last day of our week was spent with a group of Zulus who entertained us with their games and a story. The five couples who had charge of this social feature served sliced cocoanut and peanuts. They were introduced and went by their native names and were costumed accordingly. Too soon the evening was far spent, the week was gone, and the time came for departing for the next country. With the singing of "Blest Be the Tie that Binds" and a farewell, we were off to India's Coral Strand. Thus ended a pleasant and profitable evening for 120 people.

Five Thursday evenings from October 26 to November 22 were used in visiting the five countries. The sixth evening, Sunday, November 25, was devoted to the homecoming of our travel party. Impressions of the humanity and spiritual needs of the peoples and countries visited were expressed by five people. During the narration of their impressions, each person exhibited pictures (living) of natives they had met on the trip. Many were surprised to see how good a Hindu, Chinaman, Japanese, Mexican, or African can be made out of a real up-to-date American citizen. The last part of this program was an appeal for the support of missions and the call to that type of service. Six people presented this appeal in the three-act play "Ordered South" by W. J. Noble.

We are gratified over the results of the Good Will Flight, which again demonstrates to us the effectiveness of an attractive type of missionary education. Both the response and cooperation given were encouraging for a church of three hundred resident members. The attendance and interest kept up very well in spite of some very inclement weather, and other attractions in a small county-seat town of sixty or more organizations and social clubs. The grand total attendance was 805, with an average attendance of 134 for six evenings. The recorded enrolment by groups was: juniors 48; young people 36; men 37; women 89; others, who were not recorded in the groups 40; making a total of 250 people who received direct value from this educational effort. The hundred or more people who took some definite part in the six plays, the discussions, music, monologues, and the social features received expressional value of real worth.

It should be understood that this project was not an effort at staging a show. Each meeting was a religious service, worshipful, illuminating, and inspiring. Not one feature, but all parts contributed harmoniously to the effectiveness of a unified service. The entire project was directed at the correlated utilization of the various channels of religious education to reach the mind and heart. We believe these were reached. We know that new homes were touched, new interests in the missionary enterprise were awakened, and some narrow concepts were enlarged. Although the construction and execution of the Good Will Flight required much extra labor for the pastor and his wife, it nevertheless, gave the church an attractive and substantial type of education which should continue bearing fruit in the years to come.

Silhouettes of Youth Leadership

II. A Leader of Girls and a Front Gate Problem

What Happened

An Iowa woman was conducting a series of interviews with the girls in her class so as to get at their personal problems. She found, to her surprise, that the greatest problem the girls faced had to do with social manners and etiquette. When a young man in the parlor or at the front gate is too bashful to dismiss himself and say good night, how can you help him without being rude? How conduct one's self at a social gathering whose customs one has not been trained for? All of these had to do with the fact that these girls were moving out into a social world more complicated than that of their parents. This teacher decided that their class meetings during the week might well take account of this problem, so she secured a good book on social manners and took it up with the girls at their regular meetings, demonstrated correct social forms, helped them to establish ways of making vital social contacts and wound up the course with an afternoon tea served by the girls with their mothers as invited guests.

What Do You Think of This Procedure?

Was this teacher departing from her main task of teaching religion? Did she do right in taking hold of an immediate problem and building her program around it? Was it better for her to take up such a study as this with her girls or should she have taken some topic proposed for a certain week by a committee a thousand miles away? What will be the effect upon the mind of the girls of having a practical problem of this character dealt with in association with a Christian institution?

What You Could Do

Have you ever made any effort to deal with the personal problems of your pupils? There is a charting form in connection with the Christian Quest materials that would help out in this connection. It contains instructions for analyzing the present achievement of the members of your group and for interviewing them. Send ten cents to your denominational board, your state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago, for Christian Quest pamphlet No. 3, *How to Study Individual Growth.* In Christian Quest pamphlet No. 2 there is a fuller discussion of this front gate problem and a number of others of a similar character. It is also ten cents.

—P. R. H.

Young People's Conferences

By Warren M. Blodgett*

A NEW type of conference is coming into practice. Its program is built upon the discovered needs of young people. The planning and administration of the conference is fully shared by carefully selected youth leaders. Discussion in small groups is emphasized. Platform addresses are fitted into the total program of group thinking. The young people are encouraged to ask questions and to seek answers. They are brought to realize that even though their questions are not answered in the conference itself, the answers do exist and can be found if the search is continued. The new type of conference may best be described as a meeting of young people with adult leaders for sharing in a creative Christian fellowship.

An actual conference will be described in this article to illustrate one way of helping young people plan and conduct conferences of the creative sharing type.

Purpose

The main purpose of a young people's conference is training in Christian leadership. This trained leadership is later brought to bear upon the work of the church, raising its standards to new levels. It should be the purpose of a conference to provide the delegates with:

1. Personal enrichment in Jesus' way of life.
2. Solution of vital problems.
3. A wide fellowship of young Christian leaders.
4. The influence of the best available adult leaders of youth.
5. New programs and methods of work for the church and the community.

Determining the Basis

One method of building a young people's conference on the discovered needs of youth is to call a meeting of representative young people and together with them plan the conference. This procedure was followed in setting up a conference in one of the Middle Atlantic states last winter. Fifty young people, each a county leader, comprised the council. They met in a three-day house party or retreat. After considerable discussion they came to the unanimous conclusion that the primary question which young people wanted to discuss in the coming conference was "How Can We Maintain Faith in a Personal God Today?"

*Director of Young People's Work, New York State Sunday School Association.

Most of the members of this young people's group had experienced several conferences. They went on record in favor of the state conference program used the year before: namely, a discussion conference with only one principal speaker making a minimum of addresses. They insisted that the discussion groups be small, twenty-five to forty; that at least an hour and a half be allowed for each discussion; that competent adult leaders be selected to guide the discussion; that young people act as administrative officers in the groups, to preside and record group findings; that adults attending the conference be excluded from the young people's groups. The reason for this last action being that the presence of adults puts a damper on the discussion of the young people. Also, the adults are inclined to monopolize the discussion.

The director of the conference took all of these suggestions and used them as the basis for planning a program including a time schedule and a sequence of sub-topics for discussion. This tentative program was later submitted to the executive committee of the above named young people's council. Several changes were made as the result of this review by the committee.

Syllabi were prepared on the sub-topics for discussion at the conference. They were mailed two months prior to the conference to 800 persons in the state. This list included the delegates of the 1928 conference and the young people who were officers of county youth councils. As soon as other young people registered for the conference, copies of the syllabi were sent to them in advance of the conference. Advance study proves to be of great worth in preparing delegates for a conference set up on the discussion basis.

Both adult and youth leaders were called together for a meeting immediately preceding the opening of the conference. In this meeting they discussed the topic of the conference and especially methods of conducting group discussion in such a way as to assure creative sharing on the part of all delegates.

Procedure

The conference opened Friday afternoon at four o'clock, with a worship service including a devotional address. This was followed at five o'clock with meetings in small groups, about forty boys and girls in each group, for a forty-five minute period of discussion. Leaders were instructed to use this time primarily for the raising of problems in relation to the topic of the conference, "How Can I Maintain Faith in a Personal God Today?" At the end of thirty minutes the adult leaders and the youth chairmen of the groups were called into a staff meeting, leaving the groups to continue discussion with a vice chairman presiding. In the staff meeting the leaders reported the questions raised in their groups. These were summarized by the director of the conference and were given in summary form to the delegates in a mass assembly before the principal address of the evening. The speaker who delivered this address sat with the leaders when the reports were given. This gave him an opportunity to readjust his address to more nearly fit the needs of the young people in the conference.

The speaker gave a forty-five minute address on the subject "Faith in God Today." It was a straight forward and masterful presentation. This was followed by an hour of general forum discussion in an assembly of 600 delegates. There was not a dull moment in the hour. He summed up the discussion and the evening session closed with a dramatic service of worship.

Part of the program on the second day of the conference illustrates the arrangement of sessions to provide for creative sharing of experience:

9:00 Assembly for worship including a devotional address.
10:00 Discussion in small groups to raise questions. This time on the subject "How Can the Bible Help in the Search for God?"
10:45 Leaders' staff meeting.
11:00 Assembly address on the subject, "Through the Bible to God."
12:00 Discussion in small groups with the purpose of discovering the best modern use of the Bible.
1:00 Luncheon.

The afternoon session on the second day was given over to actual suggestions of things to do in the church and church community. The delegates met in denominational groups. This proved very fruitful. A great banquet with fun and fellowship was planned for the evening of the second day. This was followed by an "Upper Room Experience" which was most enriching. It was a preparation service for Communion which was held the next morning.

Measuring the Educational Results

One way to judge a conference is the extent to which all the delegates whole-heartedly participate and share in the enterprise. If the delegates express themselves freely in discussion groups and on the floor of the forum, if they attend the sessions promptly without being prodded, if they discipline themselves in all sessions of the conference, we may be assured that the program is vital.

A second way to measure the educational results of a conference is the reality in expressions or findings the young people give in reports of the conference. If the findings reported by delegates to the conference are couched in crisp, almost shocking language, we may judge that the conference has been truly educational.

A third measure of the educational value of a conference is to note what the delegates do when they return home. If the only reaction is talk followed by settling down in the routine ways of the past, the conference may be judged of very little educational value. If, however, a delegate asserts new and vigorous leadership in the local church and community life, revitalizing the old ways, inspiring the young people and adults to new Christian adventures in the church and the community, we may be assured that the conference has been of high educational value.

Service Inquiries

Question

We hear a great deal these days about dealing with the actual problems of boys and girls in our teaching. I have a class of boys about sixteen years of age. I find that if I left the choice of topics to them, they wouldn't touch religion at all. They want to talk about life. How would we get religious things into the picture?

Answer

Isn't it a rather good definition that identifies religion with life? And if they "want to talk about life" aren't they at least in the vestibule of what you call religious things? May it be that you have identified religion with certain churchly things that are not really all there is to it when we think of life and religion as being one?

But instead of asking you more questions let me give you the answer of a fellow-teacher. This man was teaching thirteen year old boys and he decided to guide his teaching for a while by the actual problems and questions of his boys. What was the first question of importance they picked on? It was, "What does God want me to do with my life?" Then came, "What is the meaning of the Lord's Supper?" and "How can I pray?" Even in the narrow meaning of the term religious, these lads were not passing it by. This man says that he has enough questions to last him the rest of the year. He will make his mistake now if he merely spends a Sunday of aimless discussion on each topic and does not follow each of them through, by the use of the Bible and other source materials, long enough to arrive at some definite and workable conclusions.

Question

How would you go about it if you wanted actually to get at the "problems and needs," as you high-brows call them, of your high school pupils?

Answer

We would do it in one of the ways in which we have known others successfully to do it: namely, we would use the charting plan which is suggested in the Christian Quest materials in pamphlet No. 3. In this plan it is possible to have each member of the class or group charted according to a five-point scale on the basis of all-round living. Many of these charts are made out in personal interviews and in these interviews the teacher or leader and the boy or girl get very close together on a friendly basis. In this way the leader comes in contact with the actual problems of the pupil and is able to render very significant and practical help. The whole pamphlet is given over to suggestions as to how these interviews can best be carried out. It can be secured from your denominational board, state council, or the International Council and it costs 10c.

Question

I hear a good deal of discussion these days in conventions and institutes as to the two ways of working out the curriculum of our young people's department. Some people say we should have a rigid and prescribed curriculum which would cover all the subjects that seem to be necessary. Others say that we should have an elective curriculum in which the courses and discussions are based upon the individual needs of the pupils. I am very much interested in the latter way of doing it but I am wondering how in that way we are going to teach the Bible. If we do not teach it, no one else, neither the home nor the public school, will. When my Sunday school girls do not know even the story of David and Jonathan, it looks as if my job ought to be teaching the Bible.

Answer

Your pupils have been for ten years or more in a church school that had a rigid and prescribed curriculum, the one avowed object of which was to teach the Bible. Yet your girls have not learned some of the simplest things about it or in it. It looks then as if you would not get very far in the few remaining years by stressing over again a method that seems not to have produced very high grade results in the very thing that you desire.

It would be a mistake, of course, to swing now to the opposite extreme and take an entirely elective list of mere discussion topics which is the mistake that some people make. On the other hand many are choosing the middle ground which is something like this. They begin with the practical problems in which young people are interested but they do not let the matter end in a desultory and ineffective discussion, which may after all be nothing more than an exchange of opinions and of further rooting of previous prejudices. They follow up these discussions by going to the Bible as a source of information and of material. For example, one group began discussing social and industrial problems. They soon found themselves at sea and in need of facts along two lines: first, what are the facts as to our social and industrial situation; and second, where are we to get ideals by which our present social order is to be judged? In other words, they said, "Has Jesus ever said anything about our social relations?" and so they began a very vital study of the teachings of Jesus. The result was that they learned more about the Bible in that brief time than they had ever learned before.

An Outdoor Meeting for the Beginners' Department

A HOT summer morning, a basement room with windows a few inches below the ceiling, thirty little children that are made restless by the heat, all these make the teacher wonder how she is going to conduct a successful class and how she will hold their attention. A lesson in a room like that under such conditions has no real effect upon the children. How can they feel the presence of God as we want them to? One must find a better way than that to teach God's little children and that is why I tried the following way.

First, I found a cool quiet spot north of the church which can not be seen from the street. There I spread a rug, and my classroom was complete. I needed no pictures for nature took care of that.

When the little folk had arrived I asked them if they would like to go outdoors for a surprise meeting. Each face lit up with joy and some said yes, while the less forward ones held up their hands. So, quietly we walked up the steps, out the door, and around to our outdoor classroom where the children sat down on the rug. A cool breeze gently blew our hair and made the flowers in the neighboring yard nod to us. From a near-by tree a bird was calling and we listened to it. That silence was reverence. It was worship on the part of the child. Some one suggested that we sing "God Sees the Little Sparrows Fall." The little boy who never wants to behave in the church leaned up against me and said, "Let's sing 'Jesus Loves Me.'" A little girl who had been watching the sunbeams playing in the shadow of a tree wanted to sing "Little Sunbeams." Then I suggested that we listen to the breezes whispering to the grass and the leaves.

The story I told was "The Good Shepherd," and I had a little figure representing the shepherd and some small sheep. I had the children leave the "sheepfold" to go out on the hills, and the grassy spot made a lovely place to illustrate this story. After the story we bowed our heads and thanked God that the shepherd found his lost sheep, that God had sent us the cool breeze, and the trees to make shade.

After it was all over one little boy with shining eyes said, "Miss Gladys, can't we have it out here all the time?"

Atchison, Kansas —GLADYS COOPER

New Children's Work Leaflets

THE following leaflets for workers in the children's departments of the church school have been prepared by the Department of Children's Work in cooperation with the Children's Work Professional Advisory Section of the International Council and are now available:

The Beginners' Department of the Church School
The Primary Department of the Church School
The Junior Department of the Church School

These may be secured at five cents each from your denominational publishing house, your state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

Surprises

By MARY ALICE JONES

NOT long ago in a city near by there lived a mother and a father and a sister and a brother. They all loved each other very much and so were as happy as they could be. The father went to work every morning, and when he came home at night the children would run to the corner to meet him. Then he would swing one of them on one shoulder and one on the other, and away they would go down the street to their home where the mother was waiting in the doorway.

But one night the sister and the brother waited and waited and waited at the corner. But still their father did not come.

"I wonder what could be keeping him," said the sister.

"I wonder too," said the brother.

By and by it grew very dark, and the brother and sister knew their mother would be wondering where *they* were. So they left the corner and went back to their home.

"Why, where is your father?" the mother asked in surprise when she saw them coming.

Just then they heard some one coming down the street with a quick, strong step. "Oh, it's father!" cried the sister, and "It's father!" cried the brother, and they both ran as fast as ever they could to meet him.

"Well, well, well," said father as he swung sister upon one shoulder and brother upon the other shoulder, "there was no one at the corner to meet me."

"We waited and waited and waited, father," they both said together, "and it was dark, and we thought mother would be worried so we ran home."

"What made you late, father?" asked sister.

"Something very nice happened before I left my work," the father answered.

"Oh, shall we guess?" brother and sister asked together.

"Yes, see if you can guess," father answered.

"Grandfather came to see you," guessed brother.

"Wrong," said father.

"You are going to have a holiday tomorrow," guessed sister.

"Right you are," laughed father, as the sister and brother both squealed with delight. "You see, when I heard about the holiday I wanted to get some extra work done today." Then they hurried home to tell mother about the holiday.

"How splendid," mother said happily. "And now, if everybody will help me with the supper dishes, I will make some apple tarts for lunch tomorrow."

They all helped her just the best they could. Soon all the dishes were washed and put away, and then before long spicy odors came from the stove that made brother and sister jump up and down with delight.

Then father took a square box of candy, wrapped up in blue paper from his overcoat pocket and put it on the table. "Mother is making tarts, and I have a surprise in this box for tomorrow," he said with a twinkly smile.

THEN brother and sister thought and thought and thought. Mother had her surprise, and father had his surprise for the holiday, but what could they have for their surprise?

After a while sister said, "I know!"

"What is it?" asked brother.

So she whispered it to him.

"That will be just fine," agreed brother, but they did not say a word to mother or father about it that evening.

Bright and early next morning they were out of bed and downstairs. And when father and mother came down what do you think they saw? The table was all set for breakfast, and by everybody's plate there was a piece of white paper. Brother and sister said they were not to be opened until the family was seated at the breakfast table, so everybody waited.

Then mother opened hers, and there she found a picture that sister had drawn, and under the picture she had printed: "I will wash the breakfast dishes for my mother."

Then father opened his, and he found a picture that brother had drawn, and under it was printed: "I will bring in the wood for my father."

Then sister opened hers and brother opened his, and both were alike. "We will be good all day," they read together.

—From *Boys and Girls.*
Used by permission.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR JULY AND AUGUST

*By Dorothy D. Kurzenknabe**

Discussion: The months of July and August present problems in program building which we do not have to consider during the school year. The teaching staff is usually somewhat depleted or changed, the groups vary greatly from Sunday to Sunday in number and personnel, many visitors and strangers attend, physical activity is largely dependent on the temperature, and altogether, the teaching situation is quite unlike that of the previous months.

A letter, such as the following, has proved an effective help in carrying on the church school teaching, and is a pleasant form of home contact and parental education during this vacation season:

Dear Mother and Father:

During the summer months we are planning, in our kindergarten, to carry out a program of Bible stories, using correlated songs, verses, and handwork. Much of the material is very familiar to the children and they will enjoy the repetition.

It is our hope that the children may hear these stories even though they are away. For this reason you will find enclosed suggestive programs and a list of the books in which the stories and songs may be found.

We greatly desire that the spiritual and emotional needs of the children may be met during this time. There are many opportunities for them while enjoying nature and their new experiences to feel that God is everywhere. The sea, blue skies, flowers, birds, forests, and mountains never lose their wonder and charm for little children, and their close contacts with all these create a strengthened bond between them and their Heavenly Father.

For those who are to be at home, kindergarten will continue as usual. Miss————, who is to be in charge of the department during my absence, you will find very capable, I am sure. My best wishes for a pleasant, refreshing summer go with each child and his parents.

Sincerely,

————————

Programs built on biblical material have seemed to be the wisest choice for summer use. If the teachers are new, Bible stories are familiar, or else are readily learned. Visiting children are more apt to enjoy the better known Bible stories. Such programs also may be used as a review, and may enrich the learning of previous months.

The smaller groups of this season provide excellent opportunities for greater individual responses and personal development. The child who has been shy and backward in the large group, now finds himself one of the leaders. He unfolds with astonishing speed and assumes the responsibilities that the more aggressive ones had carried.

Children who are going away may be reminded to send a card or letter for those still at home. Anyone who has any association with children knows the thrill they receive by mail addressed to them. From the teacher's point of view there is a great educational value in writing a letter, which is dictated by the group, addressed by their suggestions, sealed and stamped by them, and finally the trip made to mail it. Here we have a real life-situation, which affords a new experience, careful thinking, and great fun in the doing.

For these reasons, then, the summer church session is to be anticipated by the alert teacher as a time for greater achievement, intimate periods, free from the usual restraints, and a joyous sharing of God's great goodness to us all.

Development of a Suggested Program

STORY:
- "The Baby Samuel," *Beginner's Book in Religion.*

PICTURES:
- "The Infant Samuel"
- "Baby Stuart"
- "Madonna"—Del Sarto
- "Christ in the Temple"

SONGS:
- "The Child Jesus"
- "My Baby"
- "Dear Little Dolly"
- "Jesus and the Children"
  —*Songs for the Little Child*

HANDWORK:
- Pasting colored pictures of Infant Samuel
- Drawing pictures of Samuel's coat
- Making paper dolls to dress

Pictures of mothers and children may be hung about the room. When the children come together in a group, the pictures may be shown and discussed, calling attention to the love and care of parents for little children.

The teacher may then ask if the pictures remind them of any songs. They will probably contribute "Rock-a-Bye Baby," "Dear Little Dolly," "Sleep Baby, Sleep," and so on. The songs will lead into an activity period in which they can rock their babies, take them for a walk, or play games with them.

When they have returned to their charts and are again ready to talk together the teacher may proceed in this way. "What stories do we know about mothers taking care of their children?" When they have mentioned the stories of Moses, the Christ Child and the Baby Samuel, the teacher may continue, "Which story do you think I'm thinking about?" When they have all had time to guess, she may say, "John was right. I'm thinking today of the story of Samuel. When you are comfortable and ready to listen, I will tell you the story. Suzanne is ready because her face is turned this way and her hands and feet are still." She continues naming the children until all are ready, and then she proceeds:

"This is a story we all know and perhaps you could help me tell it." When the story is ended, the teacher may suggest, "Shall we do what Samuel's mother did, and say 'Thank you' to our Heavenly Father for taking such good care of Samuel?"

Again she waits until all are ready, commending those who are quiet. Following the prayer, if there is to be a handwork period, they will want to discuss the story and plan what to make. The teacher may guide the conversation by suggesting, "Let's think what there is in the story that we could make." Someone responds, "There's the little boy." another says, "We could make a coat," still another reminds them of the temple.

The teacher, helping them to see more clearly the thing they are going to do says, "How could we make the coat?" "Yes, we could draw it and cut it out. If we are going to make Samuel, what would be the best way to do it? How big was Samuel? What kind of clothes did he wear?"

When the plans are thoroughly understood by everyone the teacher concludes, "Let's all get to work now, and try to make something about the story. Perhaps we can finish before our mothers and fathers come, and then we can take our things home?"

If the group is small it is a good idea to sit on the floor to work, with a central location for supplies. Then all teachers can help with individual problems.

A handwork period is always more effective when there is time to evaluate and suggest improvement of the finished product. If more work is necessary, it can be carried over to the free activity period of the next Sunday. This procedure is often advisable, if hurrying means unsatisfactory results. Sometimes the work can be put on a screen or on the walls to help decorate the room.

If parents or children are sufficiently interested, or if the handwork is being kept from Sunday to Sunday by the teacher, it is well to write on it the name, date, and whatever the child may say about it. When it is to be taken home, the parent will know what the picture is, instead of having to ask, and suffering the embarrassment of misjudging or misnaming it.

When the handwork comes at the end of the session, and there is not time to return to one group, each teacher can be responsible for the dismissal of her own children. Perhaps they will want to use a simple prayer, it may be only "Thank you, dear Heavenly Father, for our happy time today," and then as names are called, she may say "goodbye" and give out the papers. This is an excellent opportunity for her to make some personal suggestions to each child. "You worked very hard on that coat, didn't you?" she says to one who has been in the habit of wasting time. The discouraged child is promised more help when he returns the next Sunday, and the troublesome child is commended for his help and the song he sang so well for the other children.

The child who deserves sincere approval and commendation for something well done is the child who is building character.

Additional Material

Stories:
- "The Baby Moses."
- "Christ and the Fishermen."
- "Christ Feeding the Multitude."
  —*Beginners Book in Religion*
- "Jairus' Daughter."
- "Bartimaeus, the Blind Man."
- "The Good Samaritan."
  —*The Christ Story*
- "The Good Shepherd."
- "The Lost Sheep."
  —*Tell Me a True Story*

Songs:
- "My Baby."
- "Now I Wake."
- "Praise Him."
- "We Thank Thee Loving Father."
- "Thanks to Our Father."
- "Jesus and the Children."
- "All Things Bright and Beautiful."
  —*Songs for the Little Child*
- "Jesus Loves Me This I Know."
- "I Think When I Read That Sweet Story of Old."
- "Song of Praise."
- "God Our Loving Father."
  —*140 Folk Songs*

*Superintendent, Senior Kindergarten Department, First Methodist Church, Evanston, Illinois.

Verses:
"He careth for me."
"He giveth drink to every beast of the field."
"The Lord is my Shepherd."
"All things come of thee."
"Be ye kind."
"Love one another."

Pictures:
"The Infant Samuel," Reynolds.
"Moses in the Bulrushes," Delaroche
"Christ and the Fishermen," Zimmerman
"The Miracle of the Loaves and Fishes," Murillo
"Healing the Sick," Hofmann
"The Good Shepherd," Shields
"David the Shepherd Boy"
"The Good Samaritan," Rembrandt
"Christ the Healer," Zimmerman

Book List

Baker, *The Beginners Book in Religion*
Baker and Baker, *The Bible in Graded Story*, Vol. I.
Baker and Kohlsaat, *Songs for the Little Child*
Beale, *Stories from the Old Testament for Children*
Davison & Surette, *140 Folk Songs*
Hodges, *When the King Came*
Moody, *Kindergarten Course for the Daily Vacation Church School*
Stewart, *Tell Me A True Story*
Tappan, *The Christ Story*
The Little Children's Bible, MacMillan Company

PRIMARY DEPARTMENT PROGRAMS FOR JULY AND AUGUST

*By Eleanor E. Moles**

"Recognition"

Out of my need you come to me, O Father,
Not as a spirit, gazing from on high,
Not as a wraith, gigantic in its outlines,
Waiting against the tumult of the sky!
Father, you come to me in threads of music,
And in the blessedness of whispered mirth,
And in the fragrance of frail garden flowers,
When summer lies across the drowsy earth!

Out of my need you come to me, O Father,
When I can scarcely see the path ahead—
It is your hand that turns the sky, at evening,
Into a sea of throbbing, pulsing red—
It is your call that sounds across the marshes,
It is your smile that touches fields of grain,
Painting them with pale gold—it is your nearness
That makes me see new beauty, after pain!

Out of my need you come to me, O Father,
Not as a presence vast and great and still,
But as the purple mist that clings, each morning,
To the slim summit of a pine-crowned hill,
Not as a vague and awful power that urges,
Urges and prods and hurries me along—
But as a hand that paints a lovely picture,
But as a voice that sings a tender song!

—*Margaret Sangster*

(By permission *Literary Digest* and *Christian Herald*.)

Perhaps this poem can point the way for us the next two months in planning our worship services for primary boys and girls. Have you ever had a deep worship experience as you gazed in wonder at a brilliant sunset, a garden of flowers, a range of mountains, an ocean, fleecy clouds in the sky; or as you listened to the wind as it blew through the trees, or the good-night song of a meadowlark? Did you not feel the reaching of your soul toward God and the satisfying of a real need? Had there been no need, there could have been no worship experience. Your worship experience was based on a definite need, and resulted in the partial or complete satisfaction of that particular need—not an entirely different need. You will notice that Mrs. Sangster could not find the satisfaction of her need in the conception of God as a " . . . spirit, gazing from on high, . . . Not as a wraith, gigantic in its outlines, . . . Not as a Presence vast and great and still," but rather in the interpretation of God in concepts with which she was familiar.

A child's knowledge is necessarily limited, but his experiences of worship need not be. His needs are as real to him, as those of an adult are to the adult. Even as many adults fail to meet worship needs through the conception of God as, "a presence vast and great and still," so a child fails to have his worship needs met through experiences which are unfamiliar and unnatural. We can lead a child to an experience of worship only as that experience grows out of his needs.

During the months of July and August our boys and girls will be spending much of their time out of doors. Some of them will be playing in parks, others at the seaside, others in the country. Many of them will spend part of this time in daily vacation church schools. If the children in your department are spending most of their time playing in the park, base your worship services on experiences which they meet or might meet in the park. For example, one of your services might be based on the theme, "finding God in the trees," another on "finding God in the flowers," another on "finding God in the clouds." Perhaps they are seeing these things every day, but have not yet learned to see their beauty.

This might lead very naturally to a consideration of other children who play in the park, and also reasons why all children cannot play in parks. Let the pupils discover for themselves that some children do not play in parks because they are sick or because they do not have beautiful parks in which to play.

The general objective for these two months could well be helping boys and girls meet their worship needs in their everyday lives, and helping them discover ways in which they might help meet the worship needs of other boys and girls. The specific aims for each week might be:

1. To provide an opportunity for meeting worship needs through an appreciation of the Heavenly Father's gift of sunshine.

2. To provide an opportunity for meeting worship needs through an appreciation of the Heavenly Father's gift of trees and flowers.

3. To provide an opportunity for meeting worship needs through an appreciation of the Heavenly Father's gift of birds.

4. To provide an opportunity for the meeting of worship needs through an appreciation of the Heavenly Father's gift of clouds and rain.

5. To provide an opportunity for meeting worship needs through an appreciation of the Heavenly Father's gift of friends.

6-7-8. To provide an opportunity for meeting other people's worship needs through service activities (such as giving our friendship, sharing with them our flowers, sharing our good times).

If these services are to result in real worship experiences the teacher and pupil must work hand in hand trying to discover what their own worship needs are; how these needs can be met; and what the worship needs are of other people.

Suggested Materials

Songs:
"Keep Thou Our Garden," *Song and Play for Children*, No. 22
"Overtones," *A First Book in Hymns and Worship*, No. 45
"This Is My Father's World," *A First Book in Hymns and Worship*, No. 14
"A Summer Hymn," *Song and Play for Children*, No. 69
"Thank You, Father," *A First Book in Hymns and Worship*, No. 16
"Giving Thanks," *A First Book in Hymns and Worship*, No. 21
"Prayer for Other Children," *A Child's Garden of Song*, No. 170
"One Lovely Rule," *Song and Play for Children*, No. 22

Calls to Worship:
"Lord of the Sunlight," *Songs for Little People*, No. 35
"All Things Bright and Beautiful," *Songs for Little People*, No. 15
"Hymn of Praise," *A First Book in Hymns and Worship*, No. 20 (second verse)
"Father, We Thank Thee," *A First Book in Hymns and Worship*, No. 15 (second verse)

Instrumental Music:
"Prelude," *A First Book in Hymns and Worship*, No. 118
"Andante," *A First Book in Hymns and Worship*, No. 122
"A Morning in Summer," *A First Book in Hymns and Worship*, No. 129
"Nicaea," *A First Book in Hymns and Worship*, No. 124

Responses:
Offering Response:
"Offering Hymn," *Songs for Little People*, No. 90
"Offering," *A First Book in Hymns and Worship*, No. 34
"When Thy Heart With Joy O'erflowing," *Hymnal for American Youth*, No. 213 (first verse only)

Poems:
"Clouds," *A First Book in Hymns and Worship*, No. 64 (words only)
"Trees," *A First Book in Hymns and Worship*, No. 61 (words only)
"Trees," Joyce Kilmer
"The Beautiful Bright Sunshine," *A First Book in Hymns and Worship*, No. 43 (words only)
"Birds and Butterflies," *A First Book in Hymns and Worship*, No. 56 (words only)
"Blow Upon My Garden, Wind," *A First Book in Hymns and Worship*, No. 65 (words only)
"I Saw God Wash the World Last Night," Stidger
"Thanking the Father for Good Gifts," *A First Primary Course for the Daily Vacation Church School*
"The Wonderful World," *Child Life and Religious Growth*, page 370
"We Thank Thee," *Child Life and Religious Growth*, page 377

Pictures:
"All Things Bright and Beautiful," Taylor
"Springtime," Primary Picture Set, International Graded Lessons, Course II, Part 2

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"A Queer Cradle," Primary Picture Set, International Graded Lessons, Course I, Part 2
"The Trees of the Wood," Beginners Picture Set, International Graded Lessons, Part II
"The Blue Birds," Beginners Picture Set, International Graded Lessons, Part II
Nature Magazine

Stories:

"The Brown Birds," *Story Garden for Little Children*
"Paul's Flowers," *A Friendly World*
"That Horrid Rain," *Tell It Again Stories*
"Who Likes the Dark," *A Friendly World*
"The Wind's Work," *Mother Stories*
"The Magic Flower," *The Story Teller*
"Story for Mid-Week Period," Course II, Part 3, International Graded Lessons, page 339
"How the Flowers Came," *Tell Me Another Story*
"The Tinker's Willow," *Tell Me Another Story*
"God's Gift of a Beautiful World," *A First Primary Course for the Daily Vacation Church School*
"Thanking the Father for Good Gifts," *A First Primary Course for the Daily Vacation Church School*
"Helping to Care for Flowers," *A First Primary Course for the Daily Vacation Church School*
"The Cloud," *Ethics for Children*
"Water Creatures," *Child Life and Religious Growth*, page 300
"The Robins," *Child Life and Religious Growth*, page 304
"The Wind at Work," *Child Life and Religious Growth*, page 315
"The Selfish Giant," Oscar Wilde, *For the Story Teller*
"Helping by Sharing," *A First Primary Course for the Daily Vacation Church School*

Suggested Activities

1. Making flower books
2. Making tree books
3. Making bird books
4. Hikes into the woods or to a park
5. A visit to a flower garden
6. Sending flowers to a sick child
7. Dramatization of stories
8. A picnic, to which other children are invited.

Suggested Worship Service

Theme: Our friends who cannot play with us in the park.

Aim: To help boys and girls find out some reasons why all boys and girls cannot enjoy parks during the summer, with special emphasis on those who do not have parks in which to play.

This corresponds to number 6-7-8 in the outline given above:

Namely, To provide an opportunity for meeting other people's worship needs through service activities (such as giving our friendship, sharing with them our flowers, sharing our good times).

The period of preparation for worship would probably be a discussion of reasons why all children do not play in beautiful parks during the summer time. What these children do instead of playing in parks should also be discussed. It is hoped that the children will suggest such things as:

1. They are sick and cannot play in parks.
2. They have to help at home.
3. They do not have parks.
4. They have other places to play, such as the seaside, the mountains, the country.
5. They play in vacant lots and on the streets.

It might be well to spend most of the time on number three—those who do not play in parks because they have no parks in which to play. Perhaps you have in your city a congested section where there are no parks. It might be that the boys and girls in that part of the city are going to a daily vacation church school or are meeting during the week at one of the churches for clubs and classes. Out of the worship service should grow a service enterprise, which should have as its climax the providing of an opportunity for meeting the worship needs of boys and girls in ———.

QUIET MELODY

CALL TO WORSHIP:

"All Things Bright and Beautiful," *First Book in Hymns and Worship*, No. 44

PRAYER:

For this new morning with its light,
For rest and shelter of the night,
For health and food and loving friends,
And everything thy goodness sends,
We thank thee, Heavenly Father.

Prayer Response (sung):

Chorus of, "Can a Little Child Like me" No. 52, *Songs for Little People*

CONVERSATION:

The boys and girls should be allowed to tell of some of the beautiful things they have seen the past week in parks, in gardens, and on any trips they may have taken.

HYMN:

"A Summer Hymn," *Song and Play for Children*, No. 69.

STORY:

This should be the leader's own story, in which she weaves into a simple and interesting plot a story of some of our friends who do not have a beautiful place in which to play.

CONVERSATION:

A discussion of ways we can help to meet that need. Perhaps the boys and girls will suggest that we have a picnic and invite these other children. They might also suggest that we spend our "for others" offering to pay their carfare and buy the food. If they do, this would lead very naturally to the offering service.

OFFERING:

Shall we bring our offering now, and as we bring it shall we remember that part of our money is to be spent to make it possible for the children in ——— to enjoy the beautiful things that we enjoy in the park. Because we are so glad to have these things we want our friends to share them with us.

Offering prayer (by leader)

Offering response: "When Thy Heart With Joy O'erflowing," *Hymnal for American Youth*, No. 213 (first verse only).

HYMN:

"One Lovely Rule," *Song and Play for Children*, No. 22.

This should be followed by the actual planning of the picnic. Let the boys and girls make the suggestions as to how this can be done. Perhaps they will suggest choosing several boys and girls to write the invitations, others to plan the food, others to purchase tickets for transportation, others to plan games. It will probably take at least two sessions for this to be completed.

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JULY AND AUGUST PROGRAMS FOR THE JUNIOR DEPARTMENT

*By Charlotte C. Jones**

Start this series by an informal discussion on the use of vacation, at some weekday gathering, talking over the proportion of work and play, how we can make the best use of leisure time, grow stronger, learn interesting new things, and all the rest. From the conclusions of such a discussion, plan with your group a series of services on the general theme, "Vacation Days."

Help them work out an order of worship which will be different from the one you have been using. A litany may be suggested as part of this, with different topics for special thought or thanksgiving written up week by week by various members or classes. For example, the leader reads the things for which they are especially grateful, and the group joins in with the refrain, spoken or chanted, "For these thy gifts, our Father, we give thee hearty thanks," or something similar. Some of the thoughts for a vacation service would naturally include the beauties of summer, the change which vacation brings, the chance to develop stronger bodies, more alert minds, discover new things in nature or from books, etc.

Let the boys and girls also be responsible for looking up passages of Scripture which they wish to use in each service, offering sentences, songs, and new benedictions. They will, of course, need the guidance and suggestions of the leader, but should plan as much of the services as they are able—the leader helping out only when they can go no further.

By way of additional references the following outline and suggestions for songs and stories, may be helpful.

*Mrs. Jones is a member of the editorial staff of the Congregational Publishing Society.

Vacation Days

Watchword:

"Not to be ministered unto, but to minister."

Hymn Suggestions:

1. "Summer Suns Are Glowing (stanzas 1, 2)
2. "I Would Be True"
3. "Work for the Night Is Coming"
4. "God of Our Boyhood"
5. "Master No Offering Costly and Sweet" (2, 3)
6. "Have You Had a Kindness Shown" (1-3)
7. "Let Not Thy Hands Be Slack" (1-4)
8. "Tell Me the Stories of Jesus"
9. "The Wise May Bring Their Learning"

(Note: Choose hymns on the desired themes, and repeat them often enough for them to become familiar, as suggested below.)

Outline of Services:

JULY: WORKING AND PLAYING

1. *Making Play out of Work*
   Call to Worship: Psalm 9:1, 2
   Story suggestion: "The First Day of Vacation"†
   Hymns: 1, 7, or 9 (of those listed above)
2. *Working with Others*
   Call to Worship: Psalm 28:8
   Story: "The Boy Who Ran Away" (see below)
   Hymns: 2, 7, 9
3. *Learning to Be Useful*
   Call to Worship: Psalm 47: 6, 7
   Story: "The King's Page"
   Hymns: 2, 5, 8
4. *Helping in the Home*
   Call to worship: Psalm 84:4, 5, 12
   Story: "The Brook that Helped"
   Hymns: 2, 6, 7

AUGUST: WORKING TO MAKE OTHERS HAPPY

(This theme is suggested by and continues the July series.)

1. *Helping Those in Trouble*
   Call to worship: Psalm 92:1, 2.
   Story: "The Road to the Castle"
   Hymns: 1, 6, 8
2. *Sharing Fun*
   Call to worship: Psalm 95:1, 2.
   Story: "The City Child and the Country Child"
   Hymns: 1, 2, 6
3. *Making Gifts for Others*
   Call to worship: Psalm 96:1-8.
   Story: "The High Tower Room" (see below)
   Hymns: 3, 5, 6
4. *Doing One's Best Work*
   Call to worship: Psalm 15:1, 2.
   Story: "The Jewelled Window" (see below)
   Hymns: 2, 3, 4

It will be noticed by those who are using the Closely Graded Lessons of the Graded Press during the summer, that these worship services are correlated with them in the following manner:

In July, Course IV will be taking up the theme of helping at home, and Course V that of helping others have a good time, on the second Sunday; Course VI, that of learning to be useful, on the third Sunday: while in August, Course V will be thinking of how to show consideration for others, first Sunday; Course VI, helping those in trouble, second Sunday; Course V, getting along peacefully with playmates, third Sunday. This is merely an example of how the worship may be connected with the lesson subjects of the particular course your department happens to be using, although the worship themes are not dependent upon any one set of lessons, being general enough in nature to go well with any, and at the same time appropriate to the vacation season.

†All stories listed for these services may be found in *Stories for Sunday Telling*, Bailey, Milton Bradley Co., Springfield, Mass., with the exception of those given in full.

"The Boy Who Ran Away"

Once upon a time there was a boy who did not like to go to school because he thought his schoolmaster was very strict indeed. In fact, so strict was this master and such an old wrinkled face did he have that he went by the name of Mr. Toil. All day long he sat at his desk looking at the pupils or walked about the room, to see that they did not whisper or fool away their time but studied diligently every moment. Indeed, unless his pupils obeyed the rules and attended very quietly to their lessons, they would have no chance at all to enjoy a peaceful moment in the room of Mr. Toil.

Now this was not at all to the liking of the boy who did not care to go to school. So he ran away. He had not gone far, however, when he overtook a stranger on the road.

"Good morning, my lad," said the stranger, "where are you going so merrily this fine day?"

The boy hesitated a moment, and then he told him all about Mr. Toil—how hard the old man made his pupils work, and how he himself was running away to have a good time where he wouldn't have to obey any rules.

"Then I will go along with you," said the stranger, "for I too have had a good deal to do with Mr. Toil and I should like to find a place where he was never heard of."

So together they went along the road. Now it was not long before they came to where some haymakers were working in a field. That must be great fun, thought the boy, raking up the sweet hay and piling it into great mounds out here in the sunshine where the birds were singing; much better than sitting in a dismal schoolroom studying. But just as he was about to jump over the stone wall into the field, he caught sight of the man who seemed to own it and who was working hardest of all.

"Oh, run quickly," he said to his companion, "before he catches us!"

"Who?" asked the stranger at his side.

"Why, Mr. Toil, the schoolmaster! Don't you see him over there among the haymakers?"

"Don't be afraid," answered the other, "that is not Mr. Toil, the schoolmaster; that is only one of his brothers who was brought up a farmer."

The boy breathed more freely at hearing this, but still he was glad to get away from the field. It was not long before they came to another interesting place by the roadside. Here they were building a new house. What fun it would be to work with all those tools, thought the boy, and cut up the boards just as one chose. But just then he caught sight of the man who seemed to be telling the others what to do next, and again he started off as quickly as he could.

"Don't you see him there?" he asked the stranger with him. "That surely is Mr. Toil, as sure as you are alive."

"Oh, no, that is not Mr. Toil," was the reply, "but only another brother of his who looks like him."

The boy was still a bit nervous as they walked along, but in no time he had forgotten all about Mr. Toil again, for down the street came a company of soldiers marching to the cheery sound of a fife and drum. How fine they looked in their uniforms! He would be a soldier, too, thought the boy, and then Mr. Toil would never dare touch him.

"Quick step! Forward march!" shouted a stern voice just then. It made the boy jump.

"Oh, sir!" he cried in dread, "that is Mr. Toil's voice, I know. And see, there he is himself at the head of the soldiers!"

"Why, no, my lad, that is not Mr. Toil, your schoolmaster, but still another one of his brothers who has been in the army all his life."

"Well," said the boy, "I don't think I care to watch the soldiers any more." And away they walked, the boy hurrying just as fast as he could.

But no matter where they went or whom they saw, they were sure to meet the image of Mr. Toil. At last the boy could stand it no longer.

"I'm going back," he said, "if there is a Mr. Toil everywhere, I might just as well go back to school to the one I know best."

"Well," said the stranger, "here is your school now."

And there, to be sure, it was, for they had been walking in a circle all this while and were now back at the place where they had started.

"Come," added the stranger, "we will go in together."

There was something in his voice now that startled the boy. He thought it strange that he had not noticed it before. Looking up at his companion, he saw to his surprise that it was none other than Mr. Toil himself who had been with him all this time.

"Well," said the boy, "perhaps after all it isn't any more tiresome to work than it is to be idle."

And as Mr. Toil smiled down at him he wondered why he had never noticed before how pleasant he could be.

—*From the story of Mr. Toil by Hawthorne.*

"The High Tower Room"

Zac had made up his mind to go to the highest tower in the castle. To tell the truth, he was rather discouraged, it seemed to take him such a long, long time to learn to work well enough on wood so he could go back to the cottage at the edge of the kingdom and make things to sell to support himself and his mother.

Today Zac was wondering if from the high tower he could see away over the woods and hills and valley to the edge of the kingdom where his mother lived. The stone stairs were steep and he was almost giddy going round and round between the stone walls, with only tiny peep-holes here and there.

"I must be nearly to the top," thought Zac.

And then he heard a sweet voice singing about the owl and the pussy cat going to sea in a beautiful pea-green boat. A few steps farther up Zac heard the busy whirr-whirr of a spinning-wheel. At the top of the stairs he looked right into a big, round room with seven windows on the sides, so it was bright with sunshine all day long. Working busily at a spinning-wheel was a fair-haired girl, who stopped singing when she saw Zac in his brown jerkin and home-knit stockings and wooden shoes.

"Dear me!" she said, "when I heard some one coming I did hope it was the fairy."

"What fairy?" asked Zac.

"The fairy who is to make this room pretty for me to stay in. Don't you see how bare it is?"

"Why, there isn't even a chair to sit on!" cried Zac, looking about.

The stone walls were bare, and the stone floor was bare, and the only piece of furniture was the spinning-wheel.

"The queen said that some day when I was working with a happy heart a fairy would come to fix up everything," she explained.

"Let me make you a chair to use until the fairy does come," said Zac.

"How nice!" cried the girl, and she told him her name was Gwendolen. Her parents were dead, and the queen had brought her here to spin flax.

So down in the castle shop Zac made a chair of fine walnut wood, and when it was finished he carried it up the stone stairs to the high tower room.

"Could you make me a box for my flax and yarns?" asked Gwendolen when she had admired the comfortable chair.

"Yes, indeed," answered Zac, who saw that Gwendolen's work things were laid neatly on the stone floor.

It took him several days to make the heavy chest of walnut wood with brass hinges, and then it was all he could do to tug it up to the tower room. There he found Gwendolen had made the chair pretty with chintz cushions, and when the flax and yarn were put away in the chest trays the room was much more attractive.

"Now I must make you a chair for company," said Zac.

So he made another chair of walnut wood, and Gwendolen cushioned it with bright chintz. Then he made a little table and she fashioned some dainty white curtains for the seven windows. After that they braided two pretty rugs for the stone floor, and Zac brought up a gay red geranium to put on the window-sill.

One day soon after that when he was climbing to the high tower room Zac heard voices, and then when he was doubting whether he should keep on when company was there Gwendolen called gaily to him, "Come up quickly, dear Zac! The queen would tell you about my fairy."

"Oh!" cried Zac. He saw the queen was smiling. She was sitting in one of the walnut wood chairs and held out her hand for him to kiss.

"Don't you understand, lad, that working bit by bit you have made the room very beautiful? That the kindness in your heart, and the know-how in your head, and the work in your hands, have done wonders? I told Gwendolen a wonder-worker would make the room pretty some day. And because Gwendolen has helped, I'm going to give her the first wish to come true."

"Dear queen, Zac longs to be with his mother!"

The queen clapped her hands.

"Then suppose we ask Zac's mother to come to live with you in this high tower room? We want Zac to stay at his woodwork, and she would be happy here."

So presently it happened that Zac made a journey to the edge of the kingdom and brought his mother to live with Gwendolen in the high tower room, and every day he ran up the stone stairs to tell them how glad he was that both his wishes had come true.

—*By Ruby Holmes Martin.*

"The Jewelled Window"

Over in a certain town in Europe, many, many years ago, the people once planned to build a great cathedral. It was to be the most beautiful cathedral in the world, they hoped, and everything about it must be as perfect as human skill could make it. All the artisans in the town were hired to work on it, and a great many famous builders from other cities as well. Sculptors chiseled out the figures of saints for the porches, and wood carvers adorned the inside with work like the festoons of rare lace. For years and years the workers labored, from the first rays of dawn until the last glimmer had faded out of the twilight sky, and yet the building was so large and the work so fine that the men grew old and gray toiling on it. But still it was not finished.

One day there appeared in the town an old man. He looked as though he had walked a very great distance and his clothes had become travel-stained and almost worn out in his journeys. Making his way to the master-workman of the cathedral, he begged for a chance to be put to work on it.

"What can you do?" asked the builder doubtfully. "You do not look like one skilled in any such work as we need here."

"There is but one thing I can do," replied the old man, "and that is fashion colored glass. But I learned the trade well in my youth, from one who was a great master at the art, and I love to do it more than anything else in the world. Whenever I hear of a cathedral being built I journey to that city for a chance to work with the others, even if I have to travel on foot, as in this case; for it is a long time since I have been able to ply my art, and my money is all gone."

The builder hesitated. It would never do to entrust such an important part of the cathedral to such a poor-looking stranger. All the great windows must be done by only the most gifted of artists, for upon them depended the whole splendor of the interior. He did not like to refuse the old man, however, as he seemed so earnest in his request.

Then again the stranger spoke, saying he wanted no wages beyond his keep and would work simply for the joy of doing something he loved and for the honor of being thus able to serve the Master by his art. So finally the builder gave him one last little window space high up in the tower—one for which no special plans had as yet been made because it was not considered important enough to bother very much about. And here the old man soon set to work, and was forgotten.

For days and weeks and months he toiled, but few of the other craftsmen or builders were even aware of his presence, for he came and went so quietly, passing in before the others in the morning and staying until long after the last of them had gone home to rest at night, that they scarcely had a chance even to see him.

Then one day he disappeared, just as mysteriously as he had come. For a long time nobody missed him. And indeed it was not until many months later that the builder one day remembered the old man and thought he would go up to see how he was getting along.

He started up the stairs to the tower, and was just coming out upon the last balcony when suddenly he stopped short, as though spellbound. For there, high up in the corner under the roof, with the rays of the setting sun streaming through its gold and crimson glass, was the most exquisite jewelled window he had ever seen. So far beyond anything he had ever dreamed of was its beauty that he could scarcely take his eyes from the spot. For this workman who had put love into his task and worked for the joy of serving his Master had wrought far more skillfully than the greatest artist of them all. And today, when travelers visit that town, and ask to see the most beautiful thing of which it boasts, they are always taken up the tower stairs of the cathedral to gaze in awe at the beautiful jewelled window, high up in the corner under the roof.

—*Retold from memory.*

JULY AND AUGUST SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

Here are two great themes for July and August. "Seeking God in Nature" for July. "Seeking Beauty for our Lives and our World" for August. That these suggestions may help you and the young people of your church to plan for experiences of worship that will bring youth into vital relationship with the Great Soul of the world is the hope of those who shared so earnestly in the preparation of these suggestions.

Suggestions for the Worship Experiences in July

*By Rhea Howard**

During the hot month of July, when our attention is more or less turned to the out of doors, it is only natural that our thoughts of worship should follow the theme, "Finding God Through Nature." It is our desire through these periods of worship to renew our appreciation of our natural surroundings and increase our understanding of God, the Creator and Author of the universe.

The material which follows is merely suggestive and should be adapted to local needs.

July 7

THEME:
Finding God Through Nature

PRELUDE:
"To a Wild Rose," MacDowell

CALL TO WORSHIP (by the leader):
Thou who hast made thy dwelling fair
With flowers below, above the starry lights,
And set thine altars everywhere,
To thee we turn, to thee we make our prayer
God of the open air. Amen.
—*Van Dyke*

HYMN:
"For the Beauty of the Earth"
Where Men Have Found God

First Reader:
In the solitary "back of the wilderness" there burst upon Moses the shepherd, the inexplicable beauty of a bush of flaming crimson and gold, a veritable burning bush. Quietly he stood before the glory of it, and as clearly as though it had been an actual voice, he heard God speak. And, as vividly, he realized that he stood on holy ground, because God was there in so real a way. Have you ever stood on holy ground? Were there mountains round about, or was it a plain lighted by the glory of a sunset? What did you learn of God there?

* * * * *

Our Father God, we thank thee. In the silence of our hearts we have looked up into thy face and found that thou art loving; in the wonder of the hills, the waters, the sky, we have found that thou art infinite; in the peoples of the world we have seen thee working; in their cry we have heard thee calling —for us. Amen.

—*Girls Everyday Book*

Response (quietly by the group): Refrain, "Day is Dying in the West"

Holy, Holy, Holy,
Lord God of Hosts,
Heaven and earth are full of thee
Heaven and earth are praising thee
O Lord, Most High.

Second Reader:
"For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is his name." Do you feel the power of the God of nature that Amos calls upon? He speaks of God again and again as the maker of the great constellations, or morning light, evening shade, and swelling floods. Amos can feel "every common bush aflame with God," because He it is who "treadeth upon the high places of the earth."

—*Girl's Year Book*

* * * * *

Dear Father, God, we thank thee that the day is thine, and we thank thee that the night is thine also, but most of all we are grateful that we belong to thee. Amen.

Response (quietly by the group): Refrain, "Day is Dying in the West"

Third Reader:
Jesus found God in nature. Jesus found Nature's healing indispensable. Scripture is full of his physical footprints as he walked through Judea and Galilee gathering strength from God's world around him. Every day he was teaching in the Temple, he went out at night and lodged in the Mount of Olives, just as busy people today hurry to the open spaces of the suburbs after the day's toil in the crowded city. It was from some of these walks through the countryside that Jesus gathered observations that couched concretely his messages of beautiful revelation. The vineyards of purple fruit, the birds of the air, the golden grain of the fields, the wayside flowers, the ill-fated ox fallen into a pit, children at play—how could Jesus have woven so beautifully his eternal truths around these elements of nature, had he not often communed with the Father amid their beauty?

* * * * *

Heavenly Father, help me to store in my mind and heart the beauties of the world, so that all I may give to the world may be worthy of thy love and care. Amen.

Response (quietly by the group): Refrain, "Day Is Dying in the West"

WORSHIP IN VERSE:
O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth thee.
Our skill of hand and strength of limb
Are not our own, but thine:
We link them to the life of him
Who made all life divine.

HYMN:
"O Lord of Heaven and Earth and Sea"

July 14

THEME:
The Heavens Declare Thy Glory

SUGGESTIVE SCRIPTURE:
Psalm 19: Psalm 8

SUGGESTIVE VERSE:
The Spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move 'round the dark terrestrial ball;
What though no real voice or sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."
—*Joseph Addison*

HYMNS:
"O Lord of Heaven and Earth and Sea"
"For the Beauty of the Earth" (first verse)
"The Heavens Declare Thy Glory"

July 21

THEME:
The Trees and Hills

SCRIPTURE:
Psalm 92:12-14; Psalm 121
The Lord is a great God,
And a great king above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also,
The sea is his, and he made it;
And his hands formed the dry land.

SUGGESTIVE VERSE:
"Trees" by Joyce Kilmer

*Dayton, Ohio.

"Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.
"The call note of a red bird from the cedars in the dusk
Woke his happy mate within me to an answer free and fine
And a sudden angel beckoned from a column of blue smoke—
Lord, who am I that they should stoop—these holy folk of thine?"

—*Karle Wilson Baker*

"There should be a hill country in every life, some great uptowering peaks which dominate the common plain. There should be an upland district, where springs are born, and where rivers of inspiration have their birth. I will lift up mine eyes unto the hills."

—*Services for the Open*

PRAYER:

Our Father God, unto thee we commit our lives. Keep us on the higher levels of desire. We pray for a chance to live occasionally on the mountain-top, with a wide outlook. We pray for the privilege of walking among thy tall trees. Amen.

HYMNS:

"This Is My Father's World"
"O Beautiful for Spacious Skies"
"Joyful, Joyful, We Adore Thee"

July 28

THEME:

The Grass and Flowers

SUGGESTIVE VERSE:

"Over the ground is a mat of green
Over the grass is dew
Over the dew are the arching trees
Over the trees the blue.
Dotting the blue are the scudding clouds
Over the clouds the sun
Over the sun is the love of God
Brooding us everyone."

—*Brown*

"No garden would be complete without grass. How pleasant to stroll through an old-fashioned flower garden on paths of green velvety grass. Grass is the emblem of gladness. Only a few warm days of sunshine in the springtime are necessary to bring forth from the cold gray earth whole battallons of cheer.

"Here I come creeping, creeping everywhere
By the dusty roadside,
On the sunny hillside,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.
"My humble voice of praise,
Most gratefully I raise,
To Him at whose command
I beautify the land;
Creeping, silently creeping, everywhere."

—*Anonymous*

"Flower in the crannied wall,
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The human life may be likened unto a garden, which from the Creator of all the world, comes the seed for sowing. During the days of childhood, the warm rains of home life, school-life, and friendships come, causing the seed to sprout and bring forth buds and leaves. Let us think of our lives as gardens, full of budding flowers and leaves. What promise of future beauty. What crisp freshness. But these buds must be cared for wisely, must be protected from harsh winds which would blight them, must be cleaned of common weeds which would hinder their growth. But these buds must be planted under the rays of the sunshine, if they would blossom forth into the beauty and usefulness for which God intended them.

PRAYER:

God, our Father, we thank thee for the message of gladness from the soft green grass, and we thank thee for the fragrance and purity of thy Kingdom of flowers on earth. Guide us, we pray, into the warm radiance of thy Spirit. Amen.

HYMNS:

"God of the Earth, the Sky, the Sea"
"Fairest Lord Jesus"
"We Thank Thee, Lord, for This Fair Earth"

Suggestions for the Worship Experiences in August

Love of beauty is that which sets man apart from the beast. A sunset, which to the horse means nothing, makes the heart of man ache and he knows not why. The sunset, the stars, a lake, a mountain, a tree, and the spirit of Jesus expressed in conduct, are ever a message of a beauty unfading and full of hope.

We are taking as our theme this month, "The Quest for Beauty." Beauty is one of the aspects by which we know God. Last month we went on a quest for God through nature; we tried to see God in the beauty of nature. This month we want to find beauty for our lives and for our world.

We have followed the suggestion of the artist and reduced beauty to its elements, color, form, proportion, harmony. We recognize the truth in what Joseph Fort Newton has to say about this, however, "break up beauty into its elements and still something escapes you. There is a nameless grace too elusive for analysis." And yet, a group of young people in Dayton, Ohio, found real value and blessing in four worship services with the following themes:

First, "In Quest for Color in Life" (Life that is full, complete, radiant).

Second, "In Quest for Proportion in Life" (A social order where there is more equalization. As long as thousands of children have less than enough, while others have too much, there is a lack of proportion)

Third, "In Quest for Form in Life" (Life that is all-around Christian fourfold)

Fourth, "In Quest for Harmony in Life" (Harmony with God and man)

We are submitting helps from two different leaders. The programs were prepared by Mrs. Ruth Elliott of Dayton, Ohio. The additional helps were prepared by Cora Lee Beers, Janesville, Wisconsin, a graduate of the Lake Geneva Girls' Camp.

August 4

THEME:

In Quest for Color in Life

PIANO PRELUDE:

"Largo," Handel

CALL TO WORSHIP:

I am come that ye might have life and that ye might have it more abundantly.
O what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.

—*Longfellow*

HYMN:

"For the Beauty of the Earth"

PRAYER:

(*by a girl*)

RESPONSE (*sung*):

Lord of all to thee we raise
This our hymn of grateful praise.

LEADER'S TALK

(Suggested thoughts)

This month our theme, "In Quest for Beauty" brings us to appreciate God's great out of doors and the beauty of flowers, songs of birds, of the blue arch of heaven, the clouds in the sky, white and gray and purple, for the sea and its waves and for the glory of autumn, the scarlet and crimson and gold of the forest; for the glory of winter we thank our Father. For all these things we look to the Father, the Giver of every perfect gift. Note what the psalmist says in Psalm 8.

SCRIPTURE:

Psalm 8

HYMN:

"The Beautiful Sunshine"

BENEDICTION

ADDITIONAL MATERIALS:

I am so glad of the colors of things!
Night, of course, is blue,
And morning, red and yellow like a tulip.
Adventure is golden,
Because of the sun on brass helmets.
Love is white, glowing.
I know what I'll do!
I'll gather them all together
And make a stained glass window of them,
Inscribing it thus:
To the Glory of God
In loving memory of
My days on earth.

—*Phoebe G. Allnutt*

The life-portraits of those men whose personalities will live through the years are painted in rich colors. A drab life, a mere sketch in black and white lacking the blending of color-experiences, will not be counted among those who have achieved. If we artists are to have lives of beauty we must paint into them love, unselfish service, a questing spirit, and many appreciations. We must go out to meet God in the glory of a sunrise; we must hear Him speak through master melodies of music. We must love adventure, and thrill as we face life's challenges. Life enrichment will come to us as we give of ourselves to others, for Jesus said, "He that loseth his life for my sake shall find it." Jesus' life was full of color. He, more than any other, attained, through a perfect blending of experiences and communion with His Father, the abundant life. Out of the abundance of his life he gave and suffered all that we too might know God.

PRAYER:

O God, we come to thee in the spirit of the quest, seeking life enrichment for ourselves and others. Fill our hearts, we pray, with a burning desire to venture far into the unknown, that we may make contacts with the world beyond the narrow horizons of our own experience. So may we live colorful lives of searching and service, which will found a kingdom of beauty in the hearts of men. We thank thee that Jesus came to show us the way to live, for we know that by living the Jesus Way we will have abundant life. Amen.

August 11

THEME:

In Quest for Proportion in Life

PIANO PRELUDE

CALL TO WORSHIP:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him? and the son of man, that thou visitest him?

HYMN:

"Fairest Lord Jesus"

PRAYER (*by a girl*)

Prayer response (*chorus of girls*): "Into My Heart"

LEADER'S TALK:

We note in the scripture that God speaks of man and that he is mindful of him. Isn't it great to be called "sons of God" and to know that he is our Father? But not ours alone, but he is Father to the youth of Japan, China, and all the world. Are we selfish with our Father? Can't we share him with other nations? Forget self, and learn to give of our best that all may know of him and worship him. Give of our talents, time, and finance that his Name might reach the uttermost parts of the earth. Again, What is man, that thou art mindful of him? and the son of man, that thou visitest him?

HYMN:

"Lord of all Being"

POEM:

Leader:
O little self, within whose smallness lies
All that man was, and is, and will become,
Atom unseen that comprehends the skies
And tells the tracks by which the planets roam:

Unison:
That, without moving, knows the joy of wings,
The tiger's strength, the eagle's secrecy,
And in the hovel can consort with kings
Or clothe a God with his own mystery.

Leader:
O with what darkness do we cloak thy light,
What dusty folly gather thee for food,
Thou who alone art knowledge and delight,
The heavenly bread, the beautiful, the good!

Unison:
O living self, O God, O morning star,
Give us thy light, forgive us what we are.

HYMN:

"Dear Lord and Father of Mankind"

ADDITIONAL MATERIALS:

Lack of proportion is one of the world's greatest problems. Why do some people have so much of everything—food, homes, money, opportunity, friends—while others have nothing? Why should thousands of sick children lack medical care when some well adults have more money than they can spend? Are we too poor to bring God into the lives of those who through ignorance only are not mindful of him? Jesus' social standards included an ideal of right proportion. He taught that all men were brothers, and he served most those who had been denied opportunities. His message to the people he served was "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We who have enough too often forget that social conditions are not as they should be. If we think of it at all we say "Somebody will change them some day." God needs youth who will say "I will change them now"! An advance that would take us to the very gates of a kingdom of beauty on earth is the bringing of right proportion into our society.

PRAYER:

We pray, our Father, that we may have open eyes and thinking minds as we face the needs of our fellowmen. We know that men live far beneath Jesus' standards. The challenge he gave us, and the goal he set are still unattained. Strengthen us so that we may meet his challenge with eagerness and make our lives of service to others. May we be "doers of the word, and not hearers only" as we dream of the day when Jesus' teachings will be law. We ask that thou wilt bless those who have not had their share of joys and privileges. Amen.

August 18

THEME:

In Quest for Form in Life

PIANO PRELUDE

CALL TO WORSHIP:

O Sing unto the Lord a new song:
Sing unto the Lord, all the earth.

HYMN:

"Holy Spirit Truth Divine"

PRAYER (*by a boy*)

POEM:

"Stretch Out Your Hand"

Stretch out your hand and take the world's wide gift
Of joy and beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift—
The sapphire symphony of seas that roll
Full-breasted anguries from deep to shoal,
Borne from dim caverns on the salt spray's drift.
Open the windows of your wondering heart
To God's supreme creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!

—*Corinne Roosevelt Robinson*

LEADER'S TALK:

That we might stretch out our souls to find the soul of God and form our bodies and minds in a way that would be acceptable to Him, our Maker. Build Day by Day that we might give of our best when He calls.

Short talks by campers or summer school students on how they have trained to be prepared to live the fourfold life.

SONG:

"I Would Be True"

BENEDICTION

ADDITIONAL MATERIALS:

Jesus' life was more beautiful than any other in all the history of mankind. It had color, for he dared and experienced much; it had harmony, for through prayer and meditation he found his own place in this world; it had proportion, for wherever he went he spread the gospel of love's ultimate victory over social wrongs, and the coming of the Kingdom of Heaven; and it had form, for he excelled in not a few, but in many things. Christ's spiritual life did not make him a recluse, nor was his mental development a parasite to his body. Rather he "advanced in wisdom and stature, and in favor with God and man." Thus the Master after whose example we would pattern our lives formed during his youth a well-rounded, finely developed life.

To each of us God has given a mind, a body, a soul, and a personality. We can strive always to make these finer, or we can be satisfied with less than our best. The man who never ceases to seek an ideal ahead no matter how many goals already attained lie behind is he to whom God will say "This is my beloved son in whom I am well pleased."

Ideals make life, not fame nor gold;
And love sings low with fragrant breath:
All else but soul and love grow old;
But soul and love bewilder death!

Give love to life; give love to man.
Give love to truth's eternal call.
The hasting world may go its span,
But soul and love shall vanquish all!

—*Frederick H. Law*

Dear Heavenly Father, we thank thee for thy greatest gift to us, Jesus, and that he came to us a helpless babe and grew to manhood facing the same choices that youth meets today. We know that if we are sincere and keep Jesus' ideals ever before us our lives will count for good in thy Kingdom. Be very near to us, and help us to keep our faith strong as we work toward a high goal. In Jesus' name we pray. Amen.

August 25

THEME:

In Quest for Harmony in Life

PIANO PRELUDE

CALL TO WORSHIP:

"Fill us with the light of day."

IN UNISON:

The south wind is driving
His splendid cloud-horses
Through vast fields of blue.
The bare woods are singing,
The brooks in their courses
Are bubbling and springing,
And dancing and leaping,
The violets peeping,
I'm glad to be living;
Aren't you?

HYMN:

"O Worship the King"

PRAYER:

Short sentence prayers for our friends, our homes, our friends in distant countries and for ourselves that we might be strengthened to keep that peace that passeth all understanding. The Peace of Christ in our hearts.

LEADER'S TALK:

The story of the "Uttermost Star." Although just the pin points of the star shed its light on earth, yet, light remained. And the shepherd taking a reed from the water called his flock together and brought harmony to his soul and to his home. While there is light and harmony we will always find God. Without God there can be no light or harmony. Seek ye then, God, while he is near.

HYMN:

"God of the Earth, the Sky, the Sea"

BENEDICTION

ADDITIONAL MATERIALS:

A great chorus sings. Following the director the singers use the talents God has given them to make beauty in the world. Since these men love music and sing under the direction of a master their song is one of perfect harmony; without love and a leader to show the way all would be discord.

We are all a part of God's great chorus. He has given us talents which, if rightly used, will create beauty and help to bring about the Kingdom of God. Jesus, the Master, has pointed the way. It is for us to follow. Perfect harmony cannot be realized until all men follow Christ as Leader.

God's universe is full of harmony. The stars in the heaven, dawn and dark, the blooming of a flower, and in fact all of the miracles of life are in tune with God's purposes. They speak to us of wholeness, naturalness, regularity—beauty. By fellowship with God and comradeship with his Son we too may become a part of that eternal harmony.

PRAYER:

Our Father God, we lift our eyes to the hills, silent, steadfast, and eternal, there to find peace. Whenever we feel out of tune and discouraged thy message of hope awaits us in the harmony of the out of doors. We thank thee that thou hast made our world a world of beauty, and that here we may walk in fellowship with thee and praise thy wondrous works. Help us to follow more nearly the way of our great Leader as we seek to realize thy Kingdom of Love on earth. Amen.

Conserving the Results of a Summer Camp or Conference

Surely, your church was or is to be represented in some summer conference by one or more of your young people. Are those who attended or who will attend, tied up definitely with leadership responsibility? If not, you will want to see to it that something is done so that each camper has some outlet for the inspiration and new ideas which the camp provided. Save your young people by using them.

How One Pastor Plans His Sermons

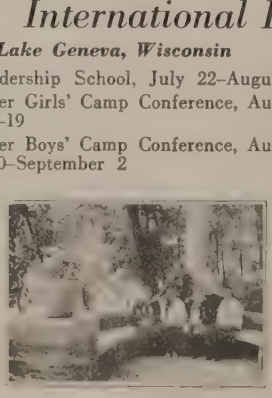
A certain pastor meets all his seniors and young people in a fine retreat the latter part of June or the beginning of July. There is a time of happy fellowship and fun. Then the group faces up to the real purpose of the meeting. For a whole hour they share with their pastor; they record their problems; they indicate their interests; they help their pastor to plan his sermon program. Then he goes on his vacation and reads and thinks with the problems and interests of his young people in mind. Would that more teachers and pastors were more concerned about the real requirements and needs of individual young people!

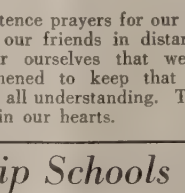
International Leadership Schools and Camp Conferences

Dates for 1929

Lake Geneva, Wisconsin

Leadership School, July 22–August 3
Older Girls' Camp Conference, August 6–19
Older Boys' Camp Conference, August 20–September 2



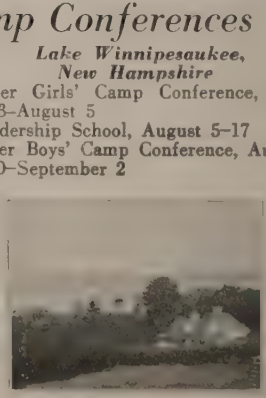


Geneva Glen, Colorado

Older Girls' Camp Conference, July 9–22
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

Lake Winnipesaukee, New Hampshire

Older Girls' Camp Conference, July 23–August 5
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2



ADULT DEPARTMENT PROGRAMS FOR JULY

By Myron C. Settle

July is the annual reminder of our country's national beginning. Our hearts are filled with love and pride when we rehearse to ourselves the stirring events that lead to the formation of this new democracy. And well we may show pride for our country has achieved a wonderful progress in the century and a half of its existence. We have six per cent only of the world's population, and yet we produce forty to sixty per cent of the world's copper, coal, cotton, lumber, and pig iron. We possess thirty-six per cent of the world's railways, sixty-five per cent of the world's telephones, eighty-six per cent of its automobiles, forty-one per cent of its gold, seventy per cent of its bank deposits, and eighty-six per cent of its life insurance.

We have 11,067 individuals with an annual income of $100,000.00 or more per year. We have gone from sixty millionaires in 1914 to two hundred eighty-three in 1927. Truly, America, on its material side, is a *wonderful* country. It is possible that it is the first country on the globe in matters material. And because we are "sitting on top of the world" from a material point of view, many think we as a nation are first in everything else. Most Americans are convinced that their country is head and shoulders above every other country in whatever activity you might name. But America's supremacy is more likely to be thought of as existing in the realm of the material primarily.

As a matter of fact, America does have some real claims to consideration as a leader in the realm of the *idealistic*. It would be a real service to our country if we could induce a more universal understanding of this idea and could present the story in so attractive a fashion as to make us Americans change the trend of our thinking away from the materialism that threatens us more than we sometimes think.

How to do this is the problem. We might take any one of two or three different courses that suggest themselves in the effort to offset the growing materialistic megalomania. We might cite the important contributions to civilization made by the various nations, lay our own contributions beside them, and let the contrast speak for itself and do its perfect work. Or, we might briefly review, and quite edifyingly, the names of those who occupy the Hall of Fame in each of the countries of the globe and encourage comparisons between the great of other nations and the great of our nation, relying upon comparison to reduce somewhat any pride or boastfulness.

The "America first" idea is a good idea if we can sublimate it and make it contribute to a highly spiritual end. The materials here set forth are intended to be used to give a spiritual setting for the "America first" idea. Make your own use of them and arrange them as you like. A good order to follow is:

PRELUDE (*instrumental or hymnal*)
CALL TO WORSHIP
HYMN OF WORSHIP
PRAYER
SCRIPTURE
RESPONSES
TALK, STORY, READING, ETC.
UNISON OR SILENT PRAYER

With the theme, "America First," in mind, the following elements of a program may be combined and re-combined as the leader may desire. There will be no difficulty as to sufficiency of material.

Themes

FIRST SUNDAY: *America First in the Glad Assumption of Duties*
SECOND SUNDAY: *America First in Sympathy, Love, and Understanding*
THIRD SUNDAY: *America First in Blazing a New Trail*
FOURTH SUNDAY: *America First in Helpfulness, Like a Good Samaritan*

Other themes might be selected, as these are selected, from the "America First" litany below.

"America First"—A Litany

Leader: "America first," not merely in matters material,
People: But in things of the spirit.
Leader: Not merely in science, invention, motors, and skyscrapers,
People: But also in ideals, principles, character.
Leader: Not merely in the calm assertion of rights,
People: But in the glad assumption of duties.
Leader: Not flaunting her strength as a giant,
People: But bending in helpfulness over a sick and wounded world like a Good Samaritan.
Leader: Not in splendid isolation,
People: But in courageous cooperation.
Leader: Not in pride, arrogance, and disdain of other races and peoples,
People: But in sympathy, love, and understanding.
Leader: Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster,
People: But in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem, where wars shall be no more.
Unison: Some day, some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, "America First!"

(*Constructed from excerpt from sermon by Bishop G. Ashton Oldham.*)

Suggestions for Short Talks

For the *first Sunday* the speaker could emphasize America's record in taking the part of smaller nations and freeing them from the tyranny of other nations, as in the case of Cuba and the Philippines; her leadership in "the greatest social experiment" of the ages, abolition of the liquor traffic, setting a pace for the nations of Western Europe and the Americas; her unparalleled assumption of duty in the great foreign mission enterprise.

For the *second Sunday* emphasis could be placed on America's many demonstrations of love and understanding, as evidenced in the attempts to place cultural advantages within the reach of mountaineer, Negro, Mexican, American Indian, immigrant.

For the *third Sunday* reference could be made to the Kellogg Peace Pact and the growth of the idea of a warless world, in which America has taken a leading part. The unfortified boundary between Canada and the United States is an illustration of new paths to peace and good will being blazed by the two Americas.

For the *fourth Sunday* attention could be called to America's benefactions to peoples in need:

Belgian Orphans
German War Children
Near East Armenians
Japanese Earthquake Sufferers
Mississippi Valley Flood Sufferers, and others
China Famine Relief
Herbert Hoover, the apostle of good will and relief

Pledge of Allegiance to the Flag

Some church workers have not yet learned that this pledge has been considerably changed in recent years. We give the following as the official version approved by the American Legion and others:

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, indivisible, *with liberty and justice for all.*" (Note and comment upon the idealism contained in the italicized words.)

Special Readings

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out.

"Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

"Let us make a new vow to God. Let us promise him that by his grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose head is our Heavenly Father."

—*Charles E. Jefferson*

"The Day of the People Is Dawning"

"We knelt before kings; we went before lords;
For theirs were the crowns, and theirs were the swords;
But the times of the bending and bowing are past,
And the day of the people is dawning at last!

"We cringed before gold; we deified wealth;
We laid on its altar the life and the health
Of manhood and womanhood, childhood and youth;
But its lordship is doomed in this day of the truth.

"The strength of the State we'll lavish on more
Than making of wealth and making of war;
We are learning at last, though the lesson comes late,
That the making of man is the task of the State.

"Great Day of Jehovah, prophets and seers
Have sung of thy coming thousands of years;
Thank God for each sign that the dark night is past;
And the day of the people is dawning at last!"

—*William P. Merrill*

"In Days Long Gone"

"In days long gone God spake unto our sires:
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
O God of freedom, stir us in our night
That we set forth, for justice, truth, and right."

—*Thomas Curtis Clark*

"Brotherhood"

"The crest and crowning of all good,
Life's final star, is Brotherhood.
For it will bring again to earth
Her long lost poesy and mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

"Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path.
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran;
Make way for Brotherhood—make way for Man."

—*Edwin Markham*

Hymns

"I Met the Good Shepherd" (107)
"Dare to Be Brave, Dare to Be True" (175)
"Keep Thyself Pure! Christ's Soldier" (178)
"God's Trumpet Wakes the Slumbering World" (198)
"Love Thyself Last" (204)
"O Master, Let Me Walk With Thee" (205)

These hymns may be found in *Hymnal for American Youth*, by H. Augustine Smith. In addition, the hymn by Rev. Ernest Bourner Allen, "The Son of God Goes Forth for Peace" may be used. This hymn may be had in printed form for easy distribution at the rate of twenty-five cents per hundred copies. Send direct to Rev. Ernest Bourner Allen, Pilgrim Congregational Church, Oak Park, Illinois.

Prayer of Commitment

To the ideal of good will and helpfulness
WE WOULD COMMIT OURSELVES.
To the program of neighborliness which Jesus laid down
WE WOULD COMMIT OURSELVES.
To the Jesus way of difficult but satisfying championship of the downtrodden and oppressed of earth
WE WOULD COMMIT OURSELVES.
To the support of movements for friendly relations among nations
WE WOULD COMMIT OURSELVES.
To a life of service whose motive is love and whose measure is sacrifice
WE WOULD COMMIT OURSELVES.
To the life that ventures all in behalf of the Prince of Peace
WE WOULD COMMIT OURSELVES.

Scriptures

II Peter 3:8-14
Isaiah 53
Luke 10:25-37
Isaiah 2:1-4
Jeremiah 31:31-34

The "Litany" and the "Prayer of Commitment" are such as could be used every Sunday. Hymns and readings would be varied. Other materials may be found in "Across Borderlines" to be had from National Council for Prevention of War, Washington, D. C.

ADULT DEPARTMENT PROGRAMS FOR AUGUST

*By John Wesley Elliott**

THEME FOR THE MONTH: RELIGION IN LIFE

It is so easy to subscribe to high and noble ideals and so difficult to translate those ideals into actual living that it behooves all leaders to use every legitimate means to encourage the class members in their earnest undertaking. If all church members took their religion seriously into every realm of life, a new day would dawn in our country. Many desire to do this very thing but find themselves weak in this attempt. The aim of every worship service should be to aid the worshiper in this undertaking. The worship program, therefore, should never be considered opening or preliminary exercises. It should be an integral and vital part of the entire service. The following programs are suggested as aids to living the religion of Jesus in every realm of life.

First Sunday

THEME: *Taking Our Religion Home*

INSTRUMENTAL CALL TO WORSHIP: "Take Time to Be Holy." (*Play through twice quietly.*)

PRAYER OF INVOCATION:

"O God, our Father, we come from our homes to thy house to praise thee. We come with many urgent needs, but our hopes do not falter, for thy Son, Jesus, taught us to call thee Father.

"Give ear to our petitions as we bring our loved ones and ourselves to thee. Direct our deeds, our thoughts, our words, during this service and throughout all ages, Amen."

HYMN (*use one of the following*):
"Take the Name of Jesus with You"
"What a Friend We Have in Jesus"
"I Walk with the King"
"Let the Lower Lights Be Burning"
"I Need Thee Every Hour"

SCRIPTURE: Matthew 7:15-27. (*To be read in concert.*)

PRAYER (*select four to lead—each being assigned one of the following topics*):

1. Pray for wisdom rightly to appreciate the value of home life for all.
2. Pray for those homes in which there is sickness or distress.
3. Pray for families in which parents are estranged.
4. Pray for children in the homes, that they may see the proper example in the lives of their parents.

SOPRANO SOLO: "Home Sweet Home"

CLOSING PRAYER:

May Jesus who blessed the Bethany home, be constantly in our homes to bless, guard, and guide us in all our family affairs.

*Director, Social Education and Young People's Work, American Baptist Publication Society, Philadelphia, Pa.

Second Sunday

THEME: *Taking Our Religion into Our Daily Work*

INSTRUMENTAL CALL TO WORSHIP: "I Can Hear My Saviour Calling" (*Repeat the refrain very quietly.*)

LEADER:

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.
In whose eyes a vile person is condemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

HYMN (*use one of the following*):
"Jesus, I My Cross Have Taken"
"In the Hour of Trial"
"O for a Closer Walk with God"
"Must Jesus Bear the Cross Alone?"
"Stand up, Stand up for Jesus"

SCRIPTURE: James 1:19-27. (*Let the members of one class read this passage in concert.*)

SOLO: "I Gave My Life for Thee"

PRAYER (*ask for volunteer prayers on the following*):

1. That all people may recognize their dependence upon others.
2. That all may realize that each soul is precious in God's sight and should be treated as of real value.
3. That leaders in industry and trade may strive earnestly to conduct all business on the principles of Jesus.
4. That relief may be brought to unfortunate men, women, and children, who are being unfairly treated in industry.
5. That each man may have opportunity to earn enough honestly to meet the needs of his family.

PRAYER SONG: "Where Cross the Crowded Ways of Life"

Third Sunday

THEME: *Taking Our Religion into Our Recreation*

INSTRUMENTAL CALL TO WORSHIP: "When Morning Gilds the Skies"

CONTRALTO SOLO: "In the Hour of Trial"

SCRIPTURE: John 17:1-26. (*To be read by the pastor, or some member of the department.*)

HYMN (*one of the following*):
"Purer Yet and Purer"
"More Like Jesus I Would Be"
"O for a Closer Walk with God"
"Lord, for Tomorrow and Its Needs"
"A Charge to Keep I Have"
"Jesus, Still Lead On"

PRAYER (*by the Superintendent*):

1. For adults who are alarmed over social conditions.
2. For adults who are tempted to do foolish things in the effort to appear youthful.
3. For young people who are preplexed about what is right and wrong and are determined to have a good time regardless of the consequences.
4. For means of recreation that are not commercialized and therefore conducted for profit principally.
5. For better movies and plays, cleaner sports, and more wholesome playgrounds.

PRAYER SONG: "Jesus Saviour Pilot Me"

CLOSING PRAYER:

O God, may we never go to a place in which Jesus would not be a welcomed guest. May we never say a word which could not be readily uttered in his divine presence, and may we do only those deeds which square with the ideals of his life. Amen.

Fourth Sunday

THEME: *Taking Our Religion into Our Citizenship*

INSTRUMENTAL CALL TO WORSHIP: "O Beautiful for Spacious Skies"

HYMN: "My Country! 'Tis of Thee"

SELECTION (*to be read by a lawyer*):

The Preamble of the Constitution of the United States.

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

And a part of Amendment XIV—

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside."

(He may then speak briefly on the fact that all are citizens and all ought to do everything possible to aid in realizing objectives of the Constitution as set forth in the Preamble.)

SCRIPTURE (*to be read in concert*):
Matthew 22:15-22

PRAYER (*silent—with the leader slowly suggesting the following topics*):

1. The President of the United States and all in authority.
2. Local officers who are so often tempted to favor friends and friends of friends when they are guilty of law violations.
3. The policemen, firemen, and postmen in their service for us.
4. Newspapers, that they may give us the truth instead of propaganda.
5. All of us in our everyday relations as citizens.

HYMN: "God of Our Fathers, Known of Old"

JULY AND AUGUST PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By S. W. Hutton**

During the heated summer season when we are gathering the fruits and the grain from orchard and field may we let our minds dwell upon the fruits of Christian citizenship. Beyond a doubt, the attitudes stimulated through well-ordered programs of worship will do much to build up within each heart great spiritual strength. To store the mind with lofty ideals of Kingdom citizenship and to pack away in every heart high Christian purposes, is to enrich life's experience. July and August should be months of ideal lifting, conviction deepening, sympathy arousing, and activity guiding in every church school.

We have chosen as the theme for these two months, *The Virtues of Christian Citizenship*, basing the series of themes on two meaningful verses in God's Word, Philippians 4:8-9:

Finally, brethren, whatsoever things are *true*, whatsoever things are *honorable*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report;* if there be any *virtue*, and if there be any *praise, think* on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

The theme for each Sunday will be based on one of these key words. There are doubtless many other themes contained in these two verses and at some later time you may be able to work out the complete series with the start given herein.

NOTE.—The hymns referred to in this series of programs are found under the numbers given in *The American Church and Church School Hymnal*, E. O. Excell Co., 410 S. Michigan Ave., Chicago, Illinois.

July 7—Being True to a Trust

PRELUDE: "I Would Be True" (222, music only)

CALL TO WORSHIP:
Create in me a clean heart, O God;
And renew a right spirit within me.
O Lord, open thou my lips;
And my mouth shall show forth thy praise.

UNISON PRAYER:
Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

HYMN: "Stand Up, Stand Up for Jesus" (244) or "Lead On, O King Eternal" (246)

STATEMENT OF THEME:
(The superintendent should state the theme for July and August also the theme for this Sunday.)

GOD'S MESSAGE TO US: Philippians 4:4-9

HYMN: "I Would Be True" (222, first stanza)

A POEM FOR CHURCH SCHOOL LEADERS:
Here's to the parent on whose heart we trace,
The lines of love and of care;
A partner with God, reproducing the race,
An infinite privilege you share.

Here's to the one who superintends
The work of the school as a whole;
Who guides in plans toward desirable ends,
And leads the school toward the goal.

Here's to the one who writes in a book
The record of each precious soul;
Who knows every child, gives each a kind look,
And credits each step toward the goal.

Here's to the one who plays or who sings,
Whose heart is in tune with the Word;
Who leads in the praise of the Father, and brings
Great joy to the house of the Lord.

Here's to the teacher, who faithful and true,
Comes to his task well prepared;
In mind and in heart, full service to show,
In teaching the truths of his Lord.

Here's to the pastor, the shepherd of all,
Who guides in the path toward the right:
Whose heart is aflame with the Great Shepherd's call,
And who seeks to lead all to the Light.

Here's to all those in the school of the church,
Who would always be true to their trust;
Who are willing to see, and to hear, and to search,
And who say with a will, I MUST.
—S. W. H.

HYMN: "I Would Be True" (222, second stanza)

PRAYER

OFFERING: (*See program for August 4*)

CLOSING WORSHIP THOUGHT:
I can do all things in him that strengtheneth me.

July 14—Living Honorably

PRELUDE: "O Make Me Pure" (224, music only)

CALL TO WORSHIP:
Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
Honor and majesty are before him:
Strength and beauty are in his sanctuary.

BRIEF PRAYER (*by a teacher of youth*)

HYMN: "Someone Is Watching Your Light" (230)

MEMORY PSALM: (Have the school give Psalm 1 from memory. If this is not possible then have a young man read it.)

HYMN READING: "Dare to Be Brave, Dare to Be True" (226) (*All read the hymn in unison, using the refrain only once.*)

THREE ONE-MINUTE TALKS (*by two young women and a young man*):
Suggested topics
1. Living honorably in our own personal lives.
2. Living honorably among our associates (or, in our recreation).
3. Living honorably in school life.

PRAYER (*by a mother*)

POEM:
You may bring to your office and put in a frame
A motto as fine as its paint,
But you're a crook when you're playing the game,
That motto won't make you a saint.
You can stick up the placards all over the hall,
But here is the word I announce:
It is not the motto that hangs on the wall,
But the motto you live that counts.

If the motto says 'Smile' and you carry a frown;
'Do it now,' and you linger and wait;
If the motto says 'Help' and you trample men down;
If the motto says 'Love' and you hate—
You won't get away with the mottoes you stall,
For truth will come forth with a bounce,
It is not the motto that hangs on the wall,
But the motto you live that counts.

OFFERING

CLOSING WORSHIP THOUGHT:
Honor thy father and mother.

July 21—Dealing Justly

PRELUDE: "Teach Us, O Lord, True Brotherhood" (277)

CALL TO WORSHIP:
Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth.
The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness and without iniquity,
Just and right is he.

INVOCATION (*by superintendent*)

HYMN: "O Brother Man, Fold to Thy Heart" (283) or "Faith of Our Fathers" (285)

SCRIPTURE READINGS:
From the Old Testament—Isaiah 26:2-7
From the New Testament—I John 1:5-9

A SERIES OF PRAYERS (*state topics, pause for either silent or audible prayer*):
1. That we may deal justly with others in our thoughts about them.
2. That our words may be fitly spoken and voice no unjust remark.
3. That in our deeds we may practice justice, and those higher virtues that make for peace and happiness.

HYMN: "Somebody" (288, *may be sung as a solo or duet*)

A THOUGHT WORTH REMEMBERING: God Is Always *Just*
Prostrate yourself before an engine, and the very qualities that make it a blessing make it an engine of destruction. God moves on a track of absolute and perfect equity and holiness, and the same qualities that insure that you would be borne forward into the eternal ages if connected with God make it sure that you would be ground to powder if you place yourself before the wheels of judgment.—*Dr A. T. Pierson.*

OFFERING

CLOSING WORSHIP THOUGHT:
In all thy ways acknowledge Him and he shall direct thy path.

July 28—Keeping the Heart Pure

PRELUDE: "Purer in Heart, O God" (218)

CALL TO WORSHIP:
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.

HYMN: "Rejoice, Ye Pure in Heart" (219) or "Keep Thyself Pure! Christ's Soldier" (217)

BRIEF PRAYER (*by superintendent or teacher*)

STATEMENT OF THEME: (*See above*)

SCRIPTURE QUOTATIONS: Quotations may be called for, those containing the word "pure." The following may be given out in advance if desired: Matthew 5:8; I Timothy 3:9; I Timothy 5:22; Titus 1:15; James 4:8; I John 3:3; Philippians 4:8.

HYMN: "Purer in Heart, O God" (218)

A POETIC GEM:
Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go—but most to pray.
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, Thy heart is stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.
—*Bessie Porter Head.*

SOLO: "O Make Me Pure" (224, by baritone or contralto)

OFFERING

CLOSING WORSHIP THOUGHT:
Keep thyself pure.

August 4—Proving Ourselves Worthy of Love

QUIET MUSIC: "Have Thine Own Way, Lord" (173, music only)

CALL TO WORSHIP:
How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yea, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God.
Blessed are they that dwell in thy house;
They will be still praising thee.

UNISON SCRIPTURAL SENTENCE:
I was glad when they said unto me, let us go unto the house of Jehovah.

OPENING PRAYER (*brief invocation by pastor*)

HYMN: "Holy, Holy, Holy" (19)

*Associate Secretary, Department of Religious Education, United Christian Missionary Society.

POETIC UTTERANCE:

"If"

If you want to be respected, you must respect yourself and others.
If you want to control others, you must learn to control yourself.
If you want friends, be friendly.
If you want justice, be fair with others.
If you want consideration be considerate.
If you want courtesy, be courteous.
If you want to be strong, be quiet but unafraid.
If you want to keep your character and reputation above suspicion, keep good company or none.
If you want to be popular, never say an unkind word about anyone.

SCRIPTURE: I Samuel 1:19-27.

(Preface this reading with a brief statement concerning the great friendship between David and Jonathan, and the amiable qualities in each of their lives whereby they drew from each other expressions of love and abiding friendship. Instead of this statement the story of the great friendship of David and Jonathan told by someone in his own words would be very effective, if well told.)

OFFERING: (The offering should always be received in orderly, worshipful fashion, accompanied by prayer, a scriptural verse, appropriate music, and probably a response like No. 376.)

PRAYER (*following the suggested theme*)

HYMN: "Have Thine Own Way, Lord" (173, one stanza)

CLOSING WORSHIP THOUGHT:

Greater love hath no man than this, that a man lay down his life for his friends.

August 11—Showing the Spirit of Kindness

QUIET MUSIC: "Saviour, Teach Me, Day by Day" (172, music only)

CALL TO WORSHIP:

Blessed be Jehovah;
For he hath showed me his marvellous lovingkindness in a strong city.
Be strong, and let your heart take courage,
All ye that hope in Jehovah.

HYMN: "I Love to Tell the Story" (261, first two stanzas)

PRAYER (introducing the theme and invoking God's blessing)

HYMNIC RESPONSE: "Dear Lord, Each Selfish Thought" (263, may be sung by all or by a quartette)

SCRIPTURE SELECTIONS: Isaiah 50:21; Ruth 2:20; Psalm 112:5; Proverbs 19:22; Colossians 3:12; I Timothy 5:4; Titus 3:4; II Peter 1:7.

(Give these references out a day or two in advance or at least fifteen minutes before time for the school to begin. A class of boys or girls may give these. A junior class could take charge of the program for the day under the direction of a teacher and prepare for these verses in advance.)

PRAYER (closing with the Lord's Prayer)

OFFERING: (Use the hymn "We Give Thee But Thine Own," 267)

HYMN: "Saviour, Like a Shepherd Lead Us" (271)

CLOSING WORSHIP THOUGHT:

Love suffereth long and is kind.

August 18—Being Worthy of Praise

QUIET MUSIC: "Father, in Need I Come to Thee" (196)

CALL TO WORSHIP:

I will give thanks unto Jehovah according to his righteousness
And will sing praise to the Name of Jehovah Most High.
O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!

INVOCATION

HYMN: "Tell Me the Stories of Jesus" (109)

A BIBLE STORY OF A WORTHY DEED: John 1:35-42 (*To be read by a young man.*)

THE STORY OF A PASTOR IN PORTO RICO:

The Angelus of 1928

The largest church membership among the Christian people of a certain religious communion in Porto Rico, is located at Upper Dajaos. In January 1928 there were 187 members on the roll of this church. During the hurricane on Thursday, September 13, 1928, the church building, the pastor's home, and the homes of many of the members were entirely destroyed. The following Sunday the faithful pastor, Juan Martinez, found the church bell somewhere on the hillside, the bell which for years had called the people to worship. The clapper was still in place, and lifting up the bell, propping it up sufficiently, the pastor rang it as before, calling the people now to worship in the open air beneath the penetrating rays of a tropical sun. Gathering in a service of worship the people once more united their voices and hearts in praise to God. Churches in our country are helping to replace this house of worship and to sustain this faithful minister and his people in their hour of trouble.

PRAYER

OFFERING

HYMN: "Take My Life, and Let it Be" (168)

CLOSING WORSHIP THOUGHT:

They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

August 25—Thinking Nobly

QUIET MUSIC: "Lord, Speak to Me, That I May Speak" (343)

CALL TO WORSHIP:

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to every man a measure of faith.

UNISON INVOCATION:

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

HYMN: "Take the Name of Jesus with You" (272)

GOD SPEAKS TO US THROUGH HIS WORD: Philippians 4:8-9

(Before reading the Scripture remind the school again of the series of worship services for the months of July and August being based on this passage. All of us need to practice and to think [keep in mind] these worthy traits of Christian character. Christian citizenship is costly.)

A CHOICE POEM: "Perfect Life"

To rule myself—
To hold the silver gateway of my lips
Against the slightest word unworthy of me,
To keep that perfect purity of mind
That thinks no evil—hoping all things good,
To love all souls, unlovely though they seem,
To give to each as it may show me need,
To be all that I have dreamed—and more.
—*Selected.*

SOLO: "Give of Your Best to the Master"

OFFERING

HYMN: "I Would be True" (222)

CLOSING WORSHIP THOUGHT:

As a man thinketh in his heart, so is he.

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See rates on page 3.

An Experiment in Leadership Training by Radio

(*Continued from page 23*)

The radio method of leadership training is more than just a series of lectures for those who register and prepare the assignments. The leader has an opportunity to point out early in the program the points at which the student is weak, and to guide him by correspondence in the preparation of his papers, and in carrying on the study which he particularly needs. In this way the work can be adapted to the individual learner to the extent that the instructor carefully reads the papers each week. Furthermore, the comments over the radio can be somewhat personal. In one case reference was made to a former student, seventy-nine years of age, who was up-to-date in her work and who was vigorously pursuing training courses. This fact served as an effective stimulus to another lady who thought she was too busy to do the work.

In some cases several students who were registered for the course gathered each week for the study of their lesson. They indicated that their discussions proved to be very helpful. Thus by radio the leader was enabled to reach students who did not have access to other leadership training classes.

Leadership training by radio is in its preliminary stages, but the experimentation which has been carried on indicates that the field may have a great future.

What's Happening in Religious Education

THE annual staff conferences of the Religious Education Council of Canada were held at Newmarket, near Toronto, Ontario, the first week of April. Nearly fifty employed workers, representing the provinces from Nova Scotia to British Columbia, were in attendance. The morning of each day was given over to two class periods, one on the teaching of Jesus as applied to modern life, and one on the curriculum of religious education. The afternoons and evenings were given over to departmental discussion groups —and volley ball! Cooperative work has developed to the point in Canada where it may truly be said of the denominational and territorial workers that they are bearing one another's burdens. Mary Alice Jones and Paul H. Vieth from the International Council staff attended these conferences. The staff conferences were followed by the annual meeting of the Religious Education Council of Canada and its committees and boards.

A THREE weeks' institute in the principles and practices of progressive education will be conducted by the Progressive Education Association at Pennsylvania State College, July 1-19. It is open to teachers, principals, superintendents, and others interested in the newer attitude toward childhood and in better schools. The courses carry college credit. Topics for the sessions are: "The Principles of Progressive Education," "The Progressive School in Practice." "Development Through Expression." The instructors and lecturers are: Dr. W. Carson Ryan, Jr., Swarthmore College; Mr. Morton Snyder, Rye, New York, Country Day School; Mr. Stanwood Cobb, Chevy Chase Country Day School, Washington, D. C.; Miss Rachel Erwin, Winbrook School, White Plains, New York; Dr. Otis W. Caldwell, Teachers College, New York; Dr. Robert D. Leigh, Bennington, Vermont, College for Women; and Mr. Hughes Mearns, New York University. The Progressive Education Association has its headquarters at 10 Jackson Place, Washington, D. C.

BYRD PRILLERMAN, Director of Work Among Negroes for the West Virginia Council of Religious Education, died on April 25 following an operation. Mr. Prillerman has rendered a remarkable service to his state and the entire program of religious education through his devoted and successful efforts, especially in the field of training leadership in religious education among Negroes.

AN outstanding feature of the Convention of the International Council of Religious Education to be held in Toronto, in the summer of 1930, will be the setting up of a statue of Robert Raikes, the founder of the modern Sunday school. This memorial will be a replica of the Raikes statue on the Thames Embankment, London, England. A similar facsimile will find a place in Gloucester, England, where Raikes spent his life (1735-1811), and where, along with some others, he started his first Sunday school in 1780.

AT the recent annual meeting of the Board of Education of the Methodist Episcopal Church, a campaign for a fund of $1,000,000 for the benefit of the schools for Negroes sponsored by the Board was approved. The campaign will include two campaigns now in progress; that of $300,000 for Wiley College and one for Philander Smith College of $100,000. It was recommended that the campaign be undertaken as soon as plans could be consummated and that it close on Lincoln's Day, 1931.

ROBERT MAYNARD HUTCHINS, Dean of the Law School of Yale University, has been elected president of the University of Chicago and will take up his new duties on July 1. Mr. Hutchins is the youngest president of any major educational institution. He is only thirty years of age.

ACTION has been taken looking with favor on the merger of New Orleans University, a Methodist school, with Straight College, Congregational, with the object of securing in New Orleans a single high grade, educational institution for Negroes.

THE cause of Christianity has lost another of its leaders through the recent death of Dr. F. B. Myer of London. He had been for many years pastor emeritus of Christ Church of London. He was at one time president of the World's Sunday School Association and was known the world around for his abiding spiritual ministry. His life and work have been an inspiration to thousands of people.

THE second annual spring conference on religious education was held at the University of Pittsburgh on April 20, under the direction of Prof. Frank McKibben. Approximately one hundred persons who are professionally or semi-professionally engaged in religious education in Pittsburgh and vicinity participated. The general subjects of discussion covered curriculum and problems in research.

MRS. GRACE SLOAN OVERTON has recently accepted a position as personnel director at First Presbyterian Church, Sioux City, Iowa. Mrs. Overton is well known through her writings and lectures, and goes to this unique task with a great fund of training and experience.

MISS LILLIAN WILLIAMS, for several years Assistant Editor of Sunday School Publications of the Methodist Episcopal Church, South, has resigned to accept a position as secretarial assistant to Dean Luther A. Weigle of Yale University.

KENNETH L. HEATON, formerly director of religious education of the Pilgrim Congregational Church, Oak Park, Illinois, has been appointed Director of Character Education for the public schools of Pontiac, Michigan. He will assume his new duties September 1, 1929. Mr. Heaton is author of *Character Building Through Recreation—A Training Course in Recreational Leadership*, announced for early publication by the University of Chicago Press.

MRS. CALVIN COOLIDGE on March 13 turned over to the Clarke School for the Deaf the $2,000,000 endowment fund which has been raised by friends and admirers of Mr. and Mrs. Coolidge, and is known as the Coolidge Fund. The ceremony was held in the chapel of Gardner Green Hubbard Hall. Miss Caroline A. Yale, eighty-year-old principal emeritus of the school, was present at the ceremonies to accept the gift on behalf of the school. Dr. Irving F. Wood, president of the board of trustees and professor of biblical literature at Smith College, in introducing Mrs. Coolidge, said that the campaign for a large fund for the school and for research in the problems of the deaf had its inception in June, 1927, and much of the fund was raised as a tribute to the Coolidges.

A SURVEY of 763 colleges and universities in the United States conducted by the Bureau of Education reveals that 46 per cent of the men and 23 per cent of the women students are earning part or all of their way.

IT is reported from China that Mrs. Feng, wife of General Feng Yu Hsiang, is a likely candidate for mayor of Nanking, China. She is a Christian graduate of a Congregational school and an experienced Y. W. C. A. secretary.

THE thirteenth annual student conference of the Philippines brought together 450 students and teachers from forty-one provinces. The personnel was a mixed multitude —Filipinos, Chinese, Japanese, Siamese, Americans, Catholics, Aglipayans, Protestants, and Mohammedans. It was estimated that the total attendance, including sectional conferences, was about 1,000. A Catholic conference at the same time and place enrolled about 350. The whole constituted the greatest student conference ever held on the islands.

KATHERINE LEE BATES, forty years teacher of English literature in Wellesley College, and author of "America the Beautiful," which was first published in *The Congregationalist* of July 4, 1895, died on March 28, 1929, at nearly seventy years of age.

KOBE College, the oldest college for women in Japan, has outgrown its buildings and campus. A million dollar expansion program has been planned for it, $300,000 to be raised in Japan for endowment and $700,000 to be raised in America for buildings.

The American Association of University Women are sponsors for Kobe College, and Radcliffe, Lake Erie, and Rockford have adopted her as their sister college. Kobe College has its charter from the Japanese government; its graduates from several departments receive, without examination, the government license to teach. Its board of trustees, faculty, and student body are non-denominational and international in character and many of its fifteen hundred alumnae have places of responsibility and leadership throughout the world.

For further information address the Kobe College Corporation, 19 South La Salle Street, Chicago, Illinois.

GERALD BIRNEY SMITH, Professor of Christian Theology in the Divinity School of the University of Chicago died on April 2. Professor Smith was motoring with his wife in the South during the spring vacation and on reaching Dayton, Ohio, was stricken with ptomaine poisoning, which was followed by pneumonia. Mrs. Smith and a son Cecil, a graduate student at Harvard, survive.

IN Berlin and a number of other large German towns an exhibition has been open since the autumn of 1927 under the title "Young Germany." Its object is to show something of the growth and activities of the German Youth Associations. A visit to the statistical department of this exhibition may have caused many to realize for the first time the extent to which the youth of Germany is now united in clubs and associations. It is there shown that out of the 9,100,000 young people between 14 and 21, 3,600,000, or 40 per cent, belong to youth associations affiliated to the Federal Committee of German Youth Associations. As regards male youth the proportion is still higher, 2,450,000 out of some 4,600,000, or 54 per cent, being members of the above mentioned associations.

THE *Living Church* reports that a movement is being promoted in England looking toward a memorial to the late Studdert Kennedy, preacher and poet. An appeal is issued for contributions, signed by the archbishop of York, Archbishop Davidson, the bishops of London, Lichfield, Liverpool, and Worcester, Rev. H. R. L. Sheppard and others. It is hoped to raise about $30,000, the income from which would be in part for the use of the family of Mr. Kennedy, who have been left without sufficient funds for living. A tablet would be erected to Mr. Kennedy in Worcester cathedral, and any balance still available would be given for the support of some charity in which he was especially interested.

AT the call of President Shailer Mathews of the Chicago Church Federation, several hundred Protestant ministers assembled at the Chicago Temple, Wednesday, April 3, to open a careful and persevering program for bringing the Christian citizenship of Chicago into a general cooperative movement for better government in the city and for general observance and enforcement of law. Federal Attorney E. Q. Johnson presented an impressive survey of the crime situation in Chicago.

IN Italy under the fascist regimé religious education is compulsory. Every elementary school displays the crucifix. The program includes prayers, religious hymns, religious talks, comments on the prayers, episodes from the Old and New Testaments, lessons on the life of Jesus and the Ten Commandments, lessons on the history of the Catholic religion, lives of great Italian saints, principles of religious life and worship, the study of the seven sacraments and religious poems. Teachers must be approved by the Catholic church. All education must be directed to the support of the fascist state. Within those limits it is free.

THE next meeting of the Educational Commission and its committees will be held the second week in December in the Deshler-Wallick Hotel, Columbus, Ohio. Details will be announced later.

AFTER ten years of notable service as secretary of the Fellowship of Reconciliation, Bishop Paul Jones has offered his resignation to take effect January 1, 1930. It is Bishop Jones conviction that "ten years is long enough for one person to be in the saddle."

THE special emphases for coming issues of the *Journal* are as follows:
July—Weekday religious education.
September—Church school administration.
October—Religious education of children.
November—Worship.
December—Christmas.
January—Religious education of adults.
February—Missionary education.
March—Easter.

A BANQUET in the interest of the Southern California Council of Religious Education was recently held at the Virginia Hotel in Long Beach, California. E. J. Wightman, Vice President of the Bank of Italy, was general chairman of the banquet committee, which included some of the leading citizens of Long Beach. The various service clubs of the city and classes were enlisted.

POETRY: *A Magazine of Verse*, of Chicago, offers a prize of $250.00 for the best poem on the subject of peace. Details of the competition may be secured by addressing the magazine at 232 East Erie Street.

REV. JOHN A. EARL, D.D., for the last six years editor of *The Baptist*, died recently at his home in Oak Park, Illinois. He served pastorates for seven years and was president of Des Moines College for eleven years. He was sixty-three years old.

THROUGH the gift of a devoted Christian woman, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, and has been donated to the well-known Travel Institute of Bible Research. This is the first piece of land to be owned on the Mount of Olives proper by a Protestant church organization. It borders the traditional site of Christ's weeping over Jerusalem and is but a few minutes' walk east of the Brook Kidron, and above the Garden of Gethsemane.

On this land there will be erected, as soon as sufficient funds are available, an undenominational Protestant Bible Study Center, for teachers, pastors, and church workers of all Protestant denominations and all nationalities.

Until such time as this Center is erected, the land will be turned into a beautiful garden with numerous retreats for prayer and meditation. Bibles in all languages and hymn books can be secured from the caretaker. Memorial donations will be solicited for this work. It is also planned to repair and reconstruct the old path up the mountain side, which Jesus most probably used, on the triumphal entry and on numerous other occasions. This path is the only means of access to the land.

THE University of Southern California is presenting two groups of radio lectures in a newly-organized Radio Education Division, KEJH. They are as follows:

1. Radio Lectures in Non-Credit Courses. Offerings are made covering a wide field and drawn from the resources of the University curriculum and special investigations of the University faculties. Lectures by staff members are being offered for the departments of Archaeology, Business Law, Biblical Literature, Comparative Literature, Economics, Education, English Literature, Foreign Trade, History, International Relations, Philosophy, Public Speaking, Psychology, Slavic Studies, and Sociology.

2. Radio Lecture-Correspondence-Conference Courses. In this group are courses which grant college credit. Twelve half-hour lectures are given, one each week. In each of these lectures frequent references are made to mimeographed outlines which are given to those who have enrolled for the course. All students desiring college credit must attend a conference period at the University under the instructor in the course they are taking. Semitic and Oriental History, Secondary Education, Management of Secondary Schools and Classroom Methods, Short Story Writing, Modern European Literature, Journalism, Psychology and the Professions, and Commercial Aviation are among the subjects offered.

IN line with other reconstruction work undertaken by European pacifists to show that a refusal of war or military service does not mean lack of public responsibility, a number of students and laborers from Switzerland, Denmark, Norway, Germany, India, Holland, Ireland, Italy, and other nations are cooperating in the name and spirit of pacifism to perform arduous voluntary civil service in Liechtenstein.

ACCORDING to the *Living Church*, Marguerite Wilkinson, poet and critic who died a year ago bequeathed one-third of her estate to the Berkeley Divinity School, of New Haven, Connecticut.

DISCOVERING HOW TO LIVE
by
Lucile Desjardins

For the INTERMEDIATE DEPARTMENT in your Week Day School you will certainly want this NONDENOMINATIONAL book.

Introduction by
PROFESSOR NORMAN E. RICHARDSON

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The author has based the writing of this book on real situations. She has presented the material to boys and girls of intermediate age, and with them worked out the problems which they actually face. It is therefore a life situation course which 1100 boys and girls helped to build. Material is provided for forty-two one-hour periods. *A returnable sample copy will be sent to officials of Week Day Schools.*

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THE announcement of the death of Bishop Charles H. Brent evoked a spontaneous tribute of sorrow and a deep sense of loss from all Christendom. His career was one of outstanding successes but perhaps the crowning achievement was his activity in the recent Lausanne Conference on Faith and Order.

THE American Mission to Lepers announces at its offices, 156 Fifth Avenue, New York City, the election as its Associate Secretary of Mr. Paul Patton Faris, at present head of the editorial department of Fleming H. Revell Company, Book Publishers.

Mr. Faris has accepted, and beginning May 1st will be associated with Mr. William M. Danner, General Secretary of The Mission to Lepers since 1911. In accepting the office Mr. Faris said: "I am glad to have a part in this progressive movement with its world implications. For the first time in the history of leprosy the outlook for controlling and ultimately eradicating this age-old menace is distinctly hopeful."

THE Government of Madras, India, has just decided to devote £30,000 towards the complete prohibition of alcoholic drink in that province within a period of twenty years, in spite of the fact that receipts from the sale of drink constitute one of its principal sources of revenue. The money will be employed in a campaign against the use of alcohol and in aid of voluntary associations existing for that purpose. The Government, which counts on the support of public opinion for its plan, has decided to control the liquor traffic, to limit the sale and consumption of alcohol; to place a heavy tax on liquor and to decrease the number of places where drink is sold.

In the region of Amritsar, in the Punjab, the authorities of Taran Taran have decided to close all premises for the sale of liquor, the population having voted in favor of this measure by a large majority.

DR. DAVID McCONAUGHY, stewardship secretary of the Presbyterian Church, is on a mission to the Far East, and reports that in his contacts with the people of India he has found the advance toward church union most marked. The missionaries, with varied backgrounds, "are undertaking a gigantic move toward understanding." The tide is coming in in India, he believes, and thus it will become clear that "Asia is surely leading the way into church union for the Western world."

THE committee on cooperation in Latin America reports that the Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite faculty of philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. These were Prof. Erasmo Braga, general secretary of the Protestant cooperative committee in Brazil, and the Rev. Mr. Rizzo, a local pastor.

REV. J. S. MILHOLLAND who has been the assistant to the pastor and in charge of young people's work in the Sixth United Presbyterian Church, Pittsburgh, Pennsylvania, for the last three years, is supplying the West Asheville, North Carolina, Presbyterian Church.

WORD has reached the office, just as the *Journal* is going to press, of the death of Mrs. J. Woodbridge Barnes at Bloomfield, New Jersey, on Wednesday, May 8. Mrs. Barnes became superintendent of the Elementary Division of the International Sunday School Association in 1900. In 1906 she received permission of the International Executive Committee "to cooperate with the Lesson Committee, the Editorial Association, and the denominational bodies, as well as others who may be planning graded lessons for the primary and junior departments." Having obtained such permission she organized a Graded Lessons Conference.

From 1908, when Mrs. Barnes resigned from the International Association, until her death she had been associated with the Sunday School Department of the Methodist Episcopal Church.

A TRIP to Europe and Palestine was awarded Bishop James Cannon of the Southern Methodist Church, by the Christian Herald Company for the most significant contribution by any American citizen to religious progress in 1928.

THE American University has announced a seminar to Palestine for the coming summer, under the leadership of Dr. Arthur J. Jackson the director of the department of religion at the University. Theological students, ministers, directors of religious education, and other interested persons will have an opportunity to study the Sermon on the Mount and the Temptation experience on their traditional scenes, at Corinth the history of Paul's life there, and at Athens Paul's Mars Hill Sermon will be studied on Mars Hill. In Rome the seminar will review the record of Paul's labors, and will visit the catacombs. The cost of the seminar per member will be approximately $950 complete, including passports, visas, and tips.

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Student and Young People's Secretary of the Congregational Education Society

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Shows how to develop a correlated Sunday and weekday program, and how to promote church and denominational loyalty, interdenominational cooperation, and nondenominational service. Also discusses the relative values of programs of national organizations such as the Christian Endeavor Society, the Boy Scouts, and the Christian Associations. Probable Price.....$2.00

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THE PILGRIM PRESS

14 Beacon Street, Boston 418 S. Market Street, Chicago

The Use of the Old Testament in Current Curricula. By Robert Seneca Smith. New York, The Century Company, 1929. 337 p. Price $2.25.

This volume is the report of a very careful study of the place of the Old Testament in current curricula of religious education. On the basis of the statements of recognized authorities in corresponding fields, Professor Smith selected five criteria on the basis of which to judge the use to which Old Testament literature has been put in the following six series of religious education courses: The International Graded Series; The Constructive Studies in Religion; The Completely Graded Series; The Beacon Course in Religious Education; The Christian Nurture Series; The Abingdon Weekday Religious Education Texts. The following criteria were used: (a) The use that is made of Old Testament material should be in harmony with the prevailing standards of critical Old Testament scholarship; (b) The Old Testament material, used in a curriculum of Christian education, should contribute to the understanding and the realization of the ideals of Jesus; (c) The Old Testament material should be used in such a manner that it can serve the social objectives that are to be found in Jesus' program of the kingdom of God, and the recognized values in a morally progressive civilization; (d) The Old Testament material which is used in a curriculum of religious education should be suited to the comprehension and appreciation of the pupils in the grades or departments for which it is provided; (e) The curriculum of religious education should provide a graded and cumulative succession of conduct activities in which the pupil may engage as he passes through the progressive stages of his development; and in such a curriculum the Old Testament materials that are used must stimulate or suggest such activities.

Preceding the report of the application of these criteria, Professor Smith reports upon the exact amount, in terms of inches and words, of Old Testament material which occurs in each of the series.

This book will prove of value not only to those who are responsible for the construction of curricula, but also to those who are responsible for selecting a curriculum for their church school. —F. L. K.

My Idea of God. Edited by Joseph Fort Newton. Boston, Little, Brown, and Company, 1927. 295 p. Price $2.50.

What is the power that is creating the world, in what direction is it leading us and with what intention, and how may I cooperate with it in order to get the most of well being and less of conflict and unhappiness? are questions as old as man. What is God? What is man? How may man come into harmony with God? These are the three most fundamental problems of us all.

The author of this compilation of essays has given us real help in the answering of these questions. Jew and Gentile, Catholic and Protestant, Modernist and Fundamentalist, Christian Scientist, Quaker, Culturist, Humanist, tell us not only why they believe in God, but in what terms they think of God, "who is both the mystery and meaning of life."

Of course, the reader will find a wide diversity of messages, insight, and thought but they are not offered as solutions but as help to that one who is searching for God. For after all each man must find God for himself. —R. A. B.

Living with Our Children. By Lillian M. Gilbreth. New York, W. W. Norton & Company, 1928. 309 p. Price $2.50.

"The quest of the one best way," has been the aim of Mr. and Mrs. Frank B. Gilbreth in their "adventure of living, both in industry and in the home." Mr. Gilbreth was one of America's foremost engineers and since his death his wife has carried on his work. In *Living With Our Children* she gives a most interesting and stimulating account of the working out of their family adventure with their eleven children, in three parts: Planning, Performing, and Evaluating. A book every parent should read, and one that will be of great help to every teacher of children and young people.

Mrs. Gilbreth says, "The orderly method by which we try to conduct our project of living should help us to know what we have come from, where we are, and what we have accomplished in getting here. It should help us, too, in setting our future pace and charting what we may expect. It should give us our values so that we know how to estimate what we have accomplished by group cooperation and to predict fairly well what we can do in the future. Finally, we should realize as our pioneer forefathers did that the future, though more or less unknown, offers a challenge to every one to better the best of the past." —M. L. N.

The Commission Plan. Five booklets on Devotional Life, Stewardship, Leadership, Fellowship, and Service. Philadelphia, American Baptist Publication Society, 1928. Price $.30 each.

These booklets are written to cover the "Five Pathways to Life Enrichment" which form the great trunk lines of the Christian Life Program. They set forth how this program can be carried out through the young people's society. They are prepared by the Baptist Young People's Union of America. They are based upon the tested idea of dividing the membership of a group into smaller sections and giving into the hands of each a certain definite phase of the program. Young People's Society leaders of all denominations will find them helpful. —P. R. H.

Religious Teaching in the Public Schools. The Reference Shelf, Vol. V, No. 2. Lamar T. Beman, Compiler. New York, The H. W. Wilson Company, 1927. 170 p.

Contains materials for debates on this question, consisting of briefs, bibliography of references, state laws and court decisions, and extracts from printed works giving discussion material for general, affirmative, and negative argument. —P. H. V.

Junior Pageants. By Ada Rose Demerest. Cincinnati, The Standard Publishing Company, 1927. 93 p. Price $1.00.

This book contains fourteen pageants and dramatic services which have been worked out by the author with junior boys and girls. They are, for the most part, simple enough to be given with very little costuming and rehearsing.

A number of the services are easily adapted to other than junior groups. For example, one church worked out an effective worship service for Easter Sunday evening by using the one entitled, "The Joy That Is Easter." Juniors, intermediates and seniors took part and conducted the adult service of worship through this simple but very beautiful service. —G. D.

The Bible and the Modern Mind. By Vernon F. Storr. London, Society for Promoting Christian Knowledge, 1928. American Agent: The Macmillan Company, New York. 63 p. Price $.75.

In six brief chapters the author discusses the following subjects: "The Bible, its Nature and Origin"; "The Human Element in the Bible"; "The Divine Element in the Bible"; "The Task of the Teacher"; "Methods of Study." In the first three chapters the author is attempting to give to the reader a modern but constructive point of view with respect to the Bible. In chapters II, and III he gives major emphasis to the question of inspiration and its meaning. Under the subject, "The Task of the Teacher" he points out some facts which he thinks the teacher interested in giving a modern conception to his pupils should emphasize.

The book is very readable, and is constructive in its point of view. Any one interested in the subject of the book will find this pocket edition interesting and helpful. —F. L. K.

Modern Religious Dramas. Edited by Fred Eastman. New York, Henry Holt and Company, 1928. 326 p. Price $3.00.

Two hundred modern plays and pageants were winnowed for the selection of thirteen to make up this volume. Professor Eastman defines a religious drama as "one which has a religious effect upon an audience." "That is, it sends the audience away exalted in spirit, deepened in its sense of fellowship with God and man, and enriched in its understanding of the spiritual forces which struggle in men's souls."

These productions met that severe test and many others that have been used. They cover a wide range of theme and setting and purpose. One is even placed in the ante-room to the death chamber in a penitentiary and another carries you forward into the future when the ordinary ways of taking food have been done away with and men live forever! But every message is vital and valuable.

Also, they are good reading.

—P. R. H.

The God of the Old Testament in Relation to War. By Marion J. Benedict. New York, Teachers College, Bureau of Publications, Columbia University, 1927. 193 p.

A research investigation into the conceptions of God in the Old Testament writings as these conceptions have to do with attitudes toward war and peace. The concluding chapter on "Educational Implications" is revealing and helpful. A valuable book for use by curriculum committees, especially in relation to our current interests in peace education. —O. M.

God's Quest. By Eleanor Bang Stock. Cincinnati, Powell & White, 1928. 83 p. Price $.75.

This is a companion pageant to the other by Miss Stock entitled "Youth's Quest." As the first dealt with the search of youth for meaning and power in his life so this treats of "God's hunger and thirst for man's response to his love, finding their supreme expression in the Man, Christ Jesus." It has been used in summer camps and lends itself to an outdoor as well as an indoor setting. The pageant can be used either in whole or in part thus becoming readily adaptable to different types of programs. —P. R. H.

Studies in Character. 1. World Citizenship. By James C. Manry. 2. The Measurement of the Character and Environmental Factors Involved in Scholastic Success. By Frank K. Shuttleworth. 3. The Study of Religion in State Universities. By Herbert Leon Searles. 4. Untruthfulness in Children: Its Conditioning Factors and Its Setting in Child Nature. By W. E. Slaght. Iowa City, University of Iowa, 1927 and 1928.

Four monographs from the Institute of Character Research at the University of Iowa. Professor Edwin D. Starbuck is director of the Institute.

No. 1 deals with the problem of how to improve the attitudes of college students toward other peoples and nations, and suggests methods for the "development of wider knowledge and more competent opinion on world affairs" or the "development of world citizenship."

No. 2 raises questions on what are some of the more subtle character elements which make for success in student life and how these may be measured. The author attempts to go beyond the measurement of intelligence and presents methods of investigating such factors as attitudes, interests, and environment.

No. 3 discusses the study of religion in tax-supported institutions of higher learning. It approaches the problem from the viewpoint of historical developments and presents as well an exhaustive survey of the legal status of this question.

No. 4 is a study of truthfulness and untruthfulness in children. Intelligence is of less importance in influencing truthfulness than is commonly supposed. Other important influences are moral comprehension, suggestion, impulsiveness, and environment.

—O. M.

The Changing Family. By George Walter Fiske. New York, Harper & Brothers Publishers, 1928. 324 p. Price $2.25.

A timely book in which the changes in family life brought about by modern conditions are presented. Perplexing questions such as marriage and a career for women, companionate marriage, and the Bible in its modern applications are developed. Practical suggestions to meet needs of today are offered.

The book refers to a cooperative study made by the author and an adult group of men and women, of family problems in a typical, progressive city suburb. The challenge accepted by these parents is well worth the consideration of parents and friends of youth.

Vital religion in the home, not of the old-time type but adequate for present conditions, is the plea of the author.

—F. L. K.

Ten Years of Educational Research, 1918–1927. By Walter S. Monroe, *et al.* Urbana, University of Illinois, 1928. 367 p. Price $1.00.

Evaluates significant contributions, methods, and trends in educational research of the last decade with special reference to studies in the field of measurements and curriculum construction. It is an exhibit of the work of the Bureau of Educational Research of the University of Illinois, but goes beyond this to the more general study of research in education throughout the country. Part II lists and indexes more than three thousand "worth while" investigations in educational research and related materials published in the United States from 1918 to 1927. —O. M.

Christianity and Success. By Edwin Holt Hughes. Nashville, Cokesbury Press, 1928. 182 p. Price $1.50.

The Cole lectures of 1928 given at Vanderbilt University.

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The Heights of Christian Blessedness. A Study of the Beatitudes. By Doremus A. Hayes. New York, The Abingdon Press, 1928. 393 p. Price $2.50.

Professor Hayes adds to his two recent books, *The Heights of Christian Love* and *The Heights of Christian Unity*, this other member of the trilogy. The first is a study of the Thirteenth Chapter of First Corinthians; the second is a Plea for the Union of the Christian Churches; the third is a Study of the Beatitudes.

Deans and Advisers of Women and Girls. By Anna Eloise Pierce. New York, Professional & Technical Press, 1928. 652 p. Price $4.00.

A compact discussion of the fields of work now open to deans of women together with a study of the professional and personal qualifications of deans. An exhaustive reference for those interested in the subject.

Peder Victorious. By O. E. Rolvaag. New York, Harper & Brothers, 1929. 350 p. Price $2.50.

The fact that this book required twelve printings in its first month of publication would indicate its popularity. The first book by the same author entitled, *Giants in the Earth*, has, of course, helped to sell this but the book has its own merits. It is a novel setting forth the inner experiences and points of view of a Norwegian boy on the prairies in the Dakota territory. It would be especially valuable for leaders of youth.

With the picture given of Peder one wonders how the next novel will be developed.

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The Lord's Horseman. A Book About John Wesley. By Umphrey Lee. New York, The Century Company, 1928. 370 p. Price $2.50.

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Books Received

The Life of Moses. By Edmond Fleg. New York, E. P. Dutton & Company, 1928. 288 p. Price $3.00.

Administering God's Gifts. By George Louis Rinkliff. Philadelphia, The United Lutheran Publication House, 1928. 100 p. Price $.50.

Child Nature and Nurture. According to Nicolaus Ludwig von Zinzendorf. By Henry H. Meyer. New York, The Abingdon Press, 1928. 229 p. Price $2.50.

Enlisting Laymen. By Frederick A. Agar. Philadelphia, The Judson Press, 1928. 79 p. Price $1.00.

Elementary Eugenics. By Elliot R. Downing. A Revision of "The Third and Fourth Generation." Chicago, The University of Chicago Press, 1928. 137 p. Price $1.75.

Standfast Macrea. By Wallace Dunbar Vincent. Philadelphia, The Union Press, 1928. 177 p. Price $1.00.

The Smaller Hymnal. Edited by Louis F. Benson. Philadelphia, The Presbyterian Board of Christian Education, 1928. Prices: $1.25 single copy, $100.00 per hundred.

Protestant Saints. By Earl Marlatt. New York, Henry Holt and Company, 1928. 104 p. Price $1.25.

The Lesson Handbook, 1929. By Henry H. Meyer. New York, The Methodist Book Concern, 1928. 158 p. Price $.35.

The Gospel of the Living Jesus. By T. H. Davies. New York, The Macmillan Company, 1928. 237 p. Price $2.25.

The New Midweek Service. By Edmund E. Prescott. Nashville, Cokesbury Press, 1929. 119 p. Price $1.25.

The Itinerary of Jesus Reviewed. By Albert L. Vail. Philadelphia. The Judson Press, 1928. 48 p.

Trouble. By Jeff D. Ray. Philadelphia, The Judson Press, 1929. 80 p. Price $1.00.

John Wesley Among the Scientists. By Frank W. Collier. New York, The Abingdon Press, 1928. 351 p. Price $2.00.

Ascensions. By Thomas L. Masson. New York, The Century Company, 1929. 371 p. Price $2.50.

Authority in Religion. By Harold Anson. New York, The Century Company, 1929. 197 p. Price $1.50.

A Wanderer's Way. By Charles E. Raven. New York, Henry Holt and Company, Inc., 1929. 220 p. Price $1.75.

The Christ of St. Mark. By Frederic Hood. London, Society for Promoting Christian Knowledge, 1928. American Agent: The Macmillan Company, New York. 88 p.

Girls' Problems of Today. By Mother Ruth. Chicago, The Bible Institute Colportage Association, 1928. 223 p. Price $1.50.

Duskin. By Grace Livingston Hill. Philadelphia, J. B. Lippincott Company, 1929. 304 p. Price $2.00.

Out of the Storm. By Marcia Macdonald. Philadelphia, J. B. Lippincott, 1929 274 p. Price $1.75.

Star Island Lectures on "Some Applications of Psychology of Life." By Robert James Hutcheon. 25 Beacon Street, Boston Committee on Religious Education of the General Alliance of Unitarian and Other Liberal Christian Women, 1928. 66 p. Price $.50.

Cooperative Religious Education in the Rural Community

(*Continued from page 25*)

If planned correctly, each superintendent will know when and where he is expected to visit, as well as who is to be his guest, and when.

Michigan's own church school paper, *Sunday School Advance*, was also sent free to each superintendent, the subscriptions being paid for by the county council. Through laying particular stress upon the necessity of reading the best religious periodicals, fourteen copies of the *International Journal* were introduced to our workers for the first time.

No single project promoted by our county council in 1928 made such a real dent in the community as did the daily vacation church schools. "It can't be done," said the skeptics. "The children won't come, it will be impossible to secure teachers." With the assistance of a state worker who helped in the setting-up, four schools were held, total enrolment 167. Yes, it can be done! No community is too small, no church school too poor, to have a successful vacation church school. We are saving our pennies and enrolling local leadership, that a vacation school may be placed within the reach of every child in our county during the summer of 1929. If your rural community can sponsor only one project, *let that project be a vacation church school.* How the children love the happy hours spent in worship, instruction, and handwork. Parents are equally appreciative and enthusiastic.

The above cooperative program of religious education can be accomplished only through patient persistence. Heartaches and disappointments there will be, as well as glorious successes. Where one method fails, another method must be tried. "It can't be done," must be met with, "We shall do it!" Trusting in the words of Paul, "I can do all things through Christ who strengthenth me," we must not fail to move ever forward.

Training Native Leadership

(*Continued from page 13*)

"Church Membership," "Missions," and Specialization courses such as "Leaders of Youth," "Junior Worker and His Work," "Campfire," "Boy Scouts," and "Recreational Leadership." These courses are taught in English. The books used are much the same as those in the Standard Course used in America.

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A Certificate of Recognition with special seals attached, indicating the subject or subjects completed, and the number of units of credit earned, is issued prior to the final diploma upon successfully passing any given subject or subjects. Up to date about 1,200 high school and college students have enrolled in this Course, carrying on the work in classes in Sunday schools, by correspondence, and in special institutes.

The teaching force in all these conferences, conventions, and institutes is supplied by the secretaries of the Philippine Council of Religious Education, secretaries of the Y. M. C. A., social workers, high school teachers, college professors, missionaries, and native preachers who are graduates of mission high school, college, and seminary.

In the language of our associate secretaries, "The increasing interest of the churches in conducting teacher training institutes and the growing number of our young people taking up the Course is a good sign that the churches are now awakened to the need of well trained teachers and leaders in an effective and successful school."

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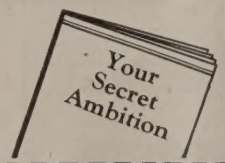

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Improving His Teachers

(*Continued from page 15*)

partment the superintendent should have an unhurried conference with the teacher or leader to discuss with him the impressions gained on his visit. Rarely is work so poorly done that there is not something which may be commended. Remember that teachers and leaders have feelings. Commend them wherever commendation is due. Rarely also is the work so well done that there are not some things which can be improved. Remember that your purpose is to improve the work of teachers and leaders. Let it be assumed that before such a visit is made there is the proper relationship between teacher and superintendent which will make such a frank discussion possible. The time for such a conference is very important. The discussion should not take place immediately after the department program or the class session. If the teacher or leader has given himself wholly to the work which he has done, he is in no frame of mind to discuss the matter calmly. Moreover, if the church service begins immediately there is usually insufficient time for a careful conference. It is much better to agree on some favorable time during the week when teacher and superintendent may have an unhurried talk.

Training Workers in Service

While it is true that whenever possible workers should be trained before they take up their duties, there is something in favor of training them while they are actually in the service. Much is made these days of centering education in life. A worker who is actually engaged in the duties of the church school has constantly before him the practical problems which he is meeting. Moreover, most workers will probably not think of taking training for service in the church school until they are actually enlisted in teaching or some other task. If we define supervision as the improvement of teaching, then a superintendent is engaged in supervisory work when he is using whatever means at his disposal better to train his workers.

Much of what has already been said should be classed as training of workers. Giving a new worker a proper conception of his job, bringing him through a public installation service to see the seriousness of the task which he undertakes, helping him with problems as they arise, all these are avenues of training in the best sense of the term. In this section, however, we are thinking of the more formal means of training.

There are numerous opportunities for the training of church school workers which might be mentioned. The workers' conference may well be utilized for this purpose. Educational conferences and institutes suggest other avenues. A superintendent who uses his automobile to bring a group of workers to such an educational gathering is truly going about the work of supervision. One or more of the various leadership training enterprises, such as local church classes, community training schools, summer schools of religious education, and camp conferences for older boys and girls are available to every church school. Young people setting out for college may well be encouraged to enrol for courses in religious education so that they may return prepared to do the educational work of the church.

Creative Supervision

Space has permitted us to sketch only the bare outlines of the superintendent's task in improving his teachers. The superintendent is not simply responsible for the mechanics of church school administration. He is above

everything else responsible for living and growing personalities. Just as the teacher may have a class of pupils whom it is his responsibility to lead into Christian living, so the superintendent has as his class the working staff of the church school, and it is his responsibility to lead them into more effective service.

Without doubt many a superintendent who reads these lines will say, at one point or another, "I could not do that." And perhaps he is right. Different ones will be able to do different things well. Above everything else, this task is too important to be bungled by unskilled hands. Yet in the list of suggestions which have been made there are surely many things which every superintendent can do, and is in fact now doing. Let him seize upon the things which he can best carry out in his own school. Let him move into new fields of supervision as he becomes able. Let him share with others the things which they may be able to do better than he. Thus through cooperative effort may any church school move toward the enlistment and training of a more effective group of workers.

International Leadership Schools

(*Continued from page 21*)

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Religion as Adventure

(*Continued from page 8*)

name of God on their lips it wasn't long before they began to speak of "a new thing," "a new heaven," and "a new earth." They were conscious of eternal permanence, and they were conscious of eternal change. And it was the change, in by far the greater number of their moods, that fired their fancy.

It may be that we are dealing with something here that is considerably more important than many of us suspect. Bernard Shaw writes whimsically on the same theme, though in a different connection. "Novelty," says he, "is so essential that if you take the best thing within your reach, the best food, the best book, the best music, the best anything that remains the same, and stick to it long enough, you will come to loathe it. Changeable women are more tolerable than monotonous ones, however, unpleasant some of their changes may be; they are sometimes murdered, but seldom deserted."

"Jesus Christ, the same yesterday, today and forever!" It is a combined peril and benediction. This much is certain: that there is a good deal of dreariness in the average Christian life that doesn't have any right to be there. And the chances are it would not be there if most of us had not fallen into the evil habit of stressing all there is about God that sounds monotonous, while losing sight entirely of the daily novelty that's bound to characterize every interesting personality. Perhaps it seems like a queer notion to you that God should be "an interesting personality." But if there is anything at all in the story of the past, that is just what he is, with all the requisite number of surprises. "Jesus Christ, the same yesterday, today, and forever." He is the same as sunsets are the same, and dawns are the same, and clouds are the same, and rivers are the same, and landscapes, and the sea! It is blasphemy, this mood of ours, with which we go out to meet the coming days—this knowledge—this certainty—this lassitude: "The stars are setting and the caravan starts for the dawn of nothing!"

Sail forth! Steer for the mighty ocean,
Reckless soul—I with thee, and thou with me!
We are bound where never yet mariner has dared to go,
And we'll risk the ship, ourselves, and all!
O my brave soul!
Farther, farther sail!
Daring joy—but safe! For are they not all—the seas of God

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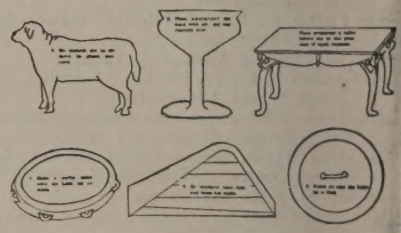

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